THE JAPAN MAGAZINE

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S. FIORAVANTI CHIMENZ, VICE-CONSUL OF ARGENTINA IN JAPAN. *Le vice-Consul d'Argentine. Der Vize Konsul von Argentinien.*

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THE JAPAN MAGAZINE

VOLUME FOUR JUNE, 1913 NUMBER TWO

ARGENTINA AND JAPAN

By "J."

FOR many years past the traveller and the scholar, the merchant and the promoter, have found the people, problems and potentialities of South America subjects of compelling interest, and Japan has not been behind others in associating herself with a people of such vast and varied possibilities. The people of Spain and Portugal were the first occidentals to take an interest in Japan, and the descendants of Spain and Portugal in South America are now coming into increasing intimacy with Japan. Not least among the great and rising nations of South America in the estimation of Japan is the republic of Argentina, a land of incomparable climate and incalculable resources.

Japan first concluded a treaty of Amity, Commerce and Navigation with Argentina in 1898, which was ratified and exchanged in 1901; but the two nations were as yet more or less strangers until 1904 when a new impetus was given to the intimacy of their relations, and the bond of friendship has gone on strengthening until now the Japanese are beginning to emigrate to that country. The event which led to this extraordinary good feeling between Japan and Argentina was the kind action of the latter in consenting to sell Japan two warships on the eve of the conflict with Russia. At that time, as many will no doubt remember, the two Argentine men-of-war, *Moreno* and *Rivadavia* were just reaching completion in British Yards, or actually had passed into possession of Argentina. Japan was just then very anxious to strengthen her navy; and Argentina very kindly consented to the transfer of the two ships to Japan. The transaction was completed without difficulty and the two ships entered the navy of Japan under the names *Nisshin* and *Kasuga*, arriving safely at the Japanese naval port of Yokosuka just six days after the declaration of war with Russia. The ships were at once put under full equipment and despatched to join the fleet investing Port Arthur. This addition to the nation's defences in a time of need Japan owes to the friendship of the Argentine Republic, a fact that no Japanese can ever forget.

Consequently when Argentina celebrated the centenary of her independence

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in 1910 Japan was very pleased to send a representation, and the fine warship, *Ikoma*, with a staff of brilliant young officers and men, as well as prominent citizens like Dr. Shigetake Shiga, the renowned geographer, and the Hon. Tengan Suzuki, a member of the Imperial Diet. The Japanese representatives met with a very warm reception, and were accorded a place of high honor in the grand review held in celebration of Argentine independence. The distinguished Argentine patriot, General San Martin, who gave himself for Argentine independence, was in point of character not unlike the Japanese patriot, Saigo Takamori. Dr. Shiga had brought with him a portrait of General San Martin, which he had picked up in Japan, and when he produced it at the celebration, the applause was great. On another occasion Dr. Shiga presented one of the most distinguished of Argentine military officers with a portrait of Saigo Takamori, explaining that it represented the San Martin of Japan, and the whole company burst into the cheer: "Dai Nippon Banzai!" And on one of the days of the celebration, when the Japanese naval brigade marched in procession up the main street of Buenos Ayres, the ladies of the capital greeted the men with cheers; and the press of the republic not only published photographs of Japan's naval heroes but were loud in praise of the Japanese character. In the international regatta subsequently held, the Japanese marines carried off the honors, defeating the other 8 nationalities participating. In order to cement further the friendship so well begun, Professor Ambasetti, of the Department of Anthropology in the University of Buenos Ayres, presented to the Imperial University of Tokyo some very valuable anthropological specimens, a generosity deeply appreciated by Japan.

As to Japanese emigration to Argentina, it has only just begun, and as yet but a few hundred Japanese have settled there; but the attraction is great, and the stream of immigration thus begun, will doubtless increase. In Buenos Ayres there are some fifteen shops kept by Japanese; and Dr. Seizo Ito, a Japanese expert in Agriculture, is engaged in successful agrarian enterprise in the republic. There is much appreciation of Japanese articles among the people of Argentina, especially of art work and porcelain, so that no doubt commercial intercourse between the two countries will soon swell to greater proportions. At present Japanese exports to Argentina amount to about 550,000 *yen* annually. In one of the distinguished families of Buenos Ayres is treasured one of the oldest specimens of Japanese dress, a Court robe of one of the Tokugawa Shoguns, with its ancient crest, and also some old swords and porcelains.

The Japanese not only have much admiration for the citizens of the Argentine Republic, as being in many ways of like spirit with the sons of Nippon, but they greatly admire the city of Buenos Ayres as one of the finest cities in the world. The capital of Argentina is the largest city in the world south of the equator, and the second largest Latin city in the world, ranking next after Paris. Already it has a population of 1,200,000, and is growing faster than any other city in the world, except Chicago and New York. The stream of immigration now pouring into Argentina equals about 500,000 a year, mostly Spainards and Italians, but as the total population is yet scarcely beyond 6,000,000 there is plenty of room. The six million people of Argentina bought and sold more in 1908 than China with 300,000,000 or Japan with 50,000,000. All these things point to a country with a future, and assure Japan that she makes no mistake in cultivating close friendship with the Argentine Republic. At present there happens to be no Argentine Minister in Tokyo, the Consul General in Yokohama being entrusted with diplomatic duties; but relations between the two countries are none the less intimate, and when the representative of Argentina returns to Tokyo, as he is expected to do in the near future, he will receive a welcome consistent with the esteem in which his country is held in Japan.

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JAPANESE DIPLOMACY

By COUNT OKUMA

WITH regard to the nature of her responsibilities in the sphere of diplomacy Japan has been one of the most favourably situated of nations; and yet it is this department of national affairs that attracts the most stringent criticism from the press and public. Our diplomatic officials are charged with supineness and impotency in dealing with other powers, and the department itself is alleged to be conducted without due supervision and to be destitute of enlightened policy. Certainly it does not appear to be the policy of Japanese diplomacy to voice the views of the people and their representatives in the Imperial Diet. Our Foreign Office has as a rule either overlooked or disregarded public opinion. In most countries the co-operation of public opinion and diplomatic policy is thought to be most conducive to the best interests of the state; but in Japan diplomats are a class apart.

One of the most critical diplomatic problems now facing Japan is the question of the integrity of China. The Korean problem which hung fire so long, menacing the peace of the Far East, at last solved itself in annexation. The Manchurian difficulty, which has so long been the main point of dispute between Japan and Russia, has so far adjusted itself in the principle of equal interests and opportunities. The attempt to raise a further problem by talk of war with America is all moonshine, a mere supposition based on the vagaries of suspicious imaginations; and the Philippine question which some endeavor to create, is too absurd for serious consideration. Consequently the only important difficulty now coming above the diplomatic horizon is the integrity of China, a subject that demands the best and most constant attention of Japan.

The question of China's integrity is not new by any means. The powers have been facing it ever since the Manchu dynasty began to decline; for they naturally expected disintegration, and probably a share of the spoils. Back in the days when China first began to attract attention as a sphere for trouble and exploitation Japan was not in a position to take a leading part in western counsels to the decaying empire; she was too busy getting her house in order at home to devote any time to outside matters. Not until after the Sino-Japanese conflict did our Foreign Office seriously face the Chinese question, and begin to study intelligently the attitude of the powers. Up to this time Japan was a mere observer; henceforth she became an active participator in all questions affecting the future of China and the Far East. Nay, after her defeat of China, Japan came to be regarded by the west as the center of occidental diplomatic consideration and the subject of a new problem to be reckoned with in the future of China. Japan's victory over Russia concentrated western diplomatic thought upon Tokyo with still greater intensity; for Japan's position in regard to China was now firmly established: she took the lead, and no question could be settled without reference to Japan.

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Because of this new rôle played by Japan the powers were unable to have a free hand with China ; for they realized that now nothing affecting China could be practically carried out except in co-operation with Japan.

This advantage which Japanese diplomacy possesses over all others in regard to China, is not due to any overweening attitude or arrogant assumption on her part, but simply to the impression made upon the west by Japan's prowess in war and by her naturally convenient geographical position as well as her kinship with China in blood and writing. Japan, moreover, has a strong navy and a fine army, with which few would care to take issue. Above all the position of Japan has been strengthened by the benefits of the Anglo-Japanese Alliance, but for which her position in Chinese affairs would not be what it is to-day. Great Britain is the greatest sea power on earth, and the army of Japan is admitted to be invulnerable. This combination of the greatest naval power with a great military nation like Japan, forms an alliance best fitted to deal with a baffling problem like the integrity of China. So long as the Anglo-Japanese Alliance lasts no power however great dare put a finger on the ancient land of China. Those people who are disposed to regard the Alliance as ineffective, in form if no other way, are greatly in error. Already it has more than once proved of immense value negatively. During the recent revolution in China no power was free to act independeutly in view of the Anglo-Japanese Alliance. Everything depended and had to wait upon Great Britain and Japan. Such diplomacy as the Alliance places at the disposal of Japan is equal to armed force in its efficacy and achievement.

With such immense advantage diplomatically, the wonder is that Japan has not been able to make more progress in the solution of the Chinese question. The great trouble is we do not shine as experts in diplomacy. We are too reticent and hesitating, and lack the firmness to establish a strong policy. Consequently we have failed to use the splendid opportunities circumstance and time have placed in our way. Our authorities talk of establishing two more army divisions in Korea ; but the power we possess diplomatically is stronger than any addition we can make to our army and navy ; for we are already in a position to have carried out by diplomatic means all that could ever be hoped for from armed force. It is therefore to her diplomats that Japan has to look for a reduction of expenditure on national defences. What our diplomats fail to accomplish we shall have to enforce and accomplish ; but is it not a pity that when our best policy can be achieved and brought to consumation by diplomatic means, we should ever be obliged to resort to naval or military force to attain the desired end ? So, while others are crying out for more expenditure on material defences, I plead for more firmness and intelligence in the realm of diplomacy. Improvement in this department will do more for us than in any other direction at present ; for it will save us money and rehabilitate our depressed finances, as well as keep us at peace with the world. The true *samurai* is he who wins without hands ; and the spirit of Bushido is that which overcomes by immaterial means.

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IN JUSTICE TO JAPAN

By DR. J. INGRAM BRYAN

THE heated agitation recently stirring to the depths the peoples of both sides of the Pacific, in reference to the rights of Japanese citizens in California, should lead both America and Japan to an earnest consideration of the fundamental cause of grievance, and remove once and for all the germs of further unamiable feeling.

Now what is the root of this whole unseemly trouble between America and Japan? I say America and Japan, because some are striving to draw a red herring across the situation by placing the blame on California. The ground of the difficulty is not that California desires to deprive Japanese subjects of rights and privileges open to the subjects of other countries. This attitude would, of course, be manifestly unfair, but it is not the prime cause of the present injustice. The landownership legislation proposed by California is not directed ostensibly against the Japanese, and moreover is not different from the land laws obtaining in various other states of the union, to which Japan has so far taken no exception. If one American state believes its interests involve the enactment of legislation similar to that of other states, it is quite within its rights in resorting to such legislation, and no alien country can legitimately offer objection. Therefore the ground of objection, if there be any, must lie in whatever element of discrimination there may be involved; and this will apply to the land or other laws of all states enacting or having in force similar legislation. Consequently Japan's ground of objection in the present issue is not against the right of California, or any other state, to enact laws regarding landownership as it sees fit, but against the refusal of the American government to concede to Japanese subjects the privilege of naturalization enabling them to accomodate themselves to the legislative enactments of the various states as regards landownership. *To deny the privilege of landownership to all except American citizens, and then refuse the right of naturalization to Japanese while conceding it to Europeans, is to enforce an invidious discrimination against Japan, which no selfrespecting people can be expected to accept.* So long as certain common rights of humanity, such as ownership of land, are denied to aliens who are declared outside the possibility of naturalization, there is distinct violation of the common justice that should mark the relations of all civilized nations and a serious ground for complaint on the part of the nation thus singled out for discrimination.

This question of the right to naturalization is then the underlying cause of the present wordy strife going on between the two sides of the Pacific, and so long as it remains, it will continue to prove a constant source of trouble. America concedes the privilege of naturalization to Europeans, but refuses it to Japan. An ignorant negro or a cut-throat Italian may fulfill the conditions and obtain naturalization in the United States, while the most highly educated Japanese citizen, whether poet, philosopher or statesman is refused the

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privilege, and to add insult to injury, is refused on the score of race alone. This attitude is simply intolerable. It is an injustice and an offence that Japan can no longer afford to overlook, and over it the whole nation at this moment is moved to its profoundest depths. The sooner Americans awake to its utter unreasonableness, injustice and indefensibility the better for the relations of the United States and Japan. No civilized nation in this enlightened age can thus keep another thus at arms' length and hurl the insult: "I am holier than thou." There have been implanted in the human breast certain conceptions of right and justice to which in every case obligations correspond. These conceptions are at the foundation of all amiable and permanent relations between men and between nations. They involve amid inequalities of condition a substantial equality of the members of society before all just tribunals, because the physical, intellectual and moral natures of all imply the same capacity and destination, and because of the common capacity and destination of men and nations their rights and powers of free action correspond. These rights and conceptions of justice apply to and must obtain in international affairs as much as within individual states. Such conceptions of elementary justice are as profoundly felt among the Japanese as among the other highly civilized nations of the earth. No country has more loudly boasted, and with more reason, as to the possession of these conceptions of justice and their careful dispensation, than America; yet, alas, it is actually America that Japan has to accuse of not only denying the freedom of intercourse she allows to the immigrant hordes from Europe, but of refusing to concede the privilege of naturalization to which the most ignorant European is eligible. It is surely unreasonable to suppose that any proper degree of amity can prevail where such discrimination is tolerated; nor can any international intercourse be wholesome or permanent where these elementary rights of liberty, fraternity and equality are wanting.

Japan does not for a moment deny to America the right to refuse the privilege of landownership and even citizenship to aliens, if such be her sober judgement; but Japan cannot concede the right to deny these to Japanese while granting them to Europeans. For on what basis of justice or humanity can such invidious discrimination be upheld? Yet this is the attitude for which America, and not California is responsible, so long as the Federal government refuses citizenship to subjects of Japan. To right this injustice, which rankles in the breast of a highly strung people like the Japanese, the Washington government, and no single state, must be held responsible. To treat Japan as in a different category from European nations is to place her beyond the pale of a modern state; and who can blame her if she refuses to acquiesce in the verdict? This attitude on the part of America is very difficult for Japan to reconcile with the actual understanding and practice of friendly nations; nor can Japan see on what ground the refusal of naturalization to Japanese subjects can be explained and defended. Why should America alone assume this attitude toward Japan?

The Government of the United States has entered into agreements with most of the countries of Europe conceding the right of naturalization to their respective subjects; so that at present Europeans and Americans mutually enjoy privileges which America refuses to Japan. It is surely no wonder that some Japanese regard the discrimination as out of harmony with the practice of civilized states. It is certainly an injury to Japanese wishing to enjoy the rights of American subjects and should be amended. American states may at any time pass laws oppressive to aliens and the Japanese have no protection, because the Federal government refuses them the privilege of becoming other than aliens. The Japanese look upon this attitude as

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altogether unfair, and out of harmony with the avowed principles of democracy and the spirit of America i civilization.

The contention of two American courts that Japanese should be refused naturalization on the score of their supposed Mongolian origin, will not hold in the light of modern civilization, not to say anything of science. For on what ground of reason or justice can a Mongolian as such be singled out for discrimination? If a man of Mongolian ancestry to found capable of rising to the duties and responsibilities of citizenship, as fully as an Italian or German, why should he be refused the privilege? Discrimination on the score of race is no longer considered human or just, and will not be accepted in any civilized country. But even if so absurd an attitude were possible, there is no adequate proof that the Japanese are of Mongolian ancestry. The judges of American courts may to experts in law, but no one will admit them to be of any authority as to the origin of the Japanese race. They have no special knowledge of ethnology in general nor of Japanese ethnology in particular. There is no more ground for saying that a Japanese is Mongoloid because his ancestors came from Asia, than to say an Englishman is a German because his forefathers were of Northern Europe. Whatever the Anglo-Saxon may have been ages ago, he is neither German nor Teuton now, but Anglo-Saxon, a great mixture indeed; and in the same way, we may say that whatever the ancestry of the Japanese may have been in the dim mist of prehistoric time, they are not Mongolian now, but Japanese, a race as mixed, and as intelligent as the Anglo-Saxon. We hope that the confused mixture of breeds in America will never deprive the nation of being considered Anglo-Saxon in the main, though in truth American, the latest and greatest of nations. In any case it is intolerable that the whole Japanese nation should be put to the humiliation and inconvenience of being refused naturalization in America simply because some one supposes them to be of Mongolian origin.

The old libel that the Japanese, on account of some ancient inherent fanatical notions of patriotism, can never sincerely become naturalized citizens of a foreign state, is equally fallacious, and unworthy of serious consideration. It is true that the Japanese are among the most devoted and daring patriots of the world, and that they love their Emperor as some other people love the Creator. This is because the Japanese conception of national duty and loyalty is unusually high and noble; so that about all such matters he entertains strong convictions, and whatever he does for country he does with his whole soul. But there is nothing in this incomparable character to render it unfit to become equally faithful in the citizenship of another country. It is not more impossible for a Japanese to abandon allegiance to his own country and become the honest citizen of another, than it is for the hundreds of Japanese who have become sincere Christians to give up their old gods for a new faith. Should a Japanese renounce his nationality and become naturalized in the United States, he would no doubt retain some of his old love for his Emperor and country; we should think him less a man if he did not. Among thousands of Englishmen and Germans naturalized in the United States there are doubtless many who still retain a veneration for the King and the Kaiser and join lustily in singing the old national anthems when they get the chance; but we think none the less of then for that, nor do we any the less consider them good American citizens. They join with even more vehement heart and will in singing the Star Spangled Banner on American patriotic occasions. So too would it be with the Japanese were he given the privilege of citizenship in the United States. He would prove no less devoted to his new allegiance than the *samurai* of old proved to his new liege-lord, or than the naturalized Italian or German proves in America now. When America has to spend as much time and money and police in taking care of Japanese criminals as she now spends in looking

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after those from Europe, it will be time to think the Japanese may not make good citizens. As one who has lived among the Japanese for many years I believe that were they permitted the privilege of American citizenship, all that took advantage of the concession would prove faithful to the trust, at least a greater proportion of them than of European immigrants. Certainly there is no more danger to the state in admitting a Japanese to citizenship then there is in admitting a German or a Russian.

It cannot, I think, be denied that in this matter of the right to naturalization Japan has a serious grievance against the United States, and it is a grievance that the Federal government, and no one state, can remove. It is quite safe to say that the American people have not yet fairly faced the question as to whether they are longer prepared to continue so invidious a discrimination against Japan. If justice cannot be secured without resort to force, then America is in all honour bound to enforce this principle on her own people rather than suffer Japan to demand it. The situation is truly intolerable and opposed to all that Japan has been taught to expect of America. For over fifty years Japanese statesmen, travellers, scholars and teachers have been exhorting each rising generation to regard America as the *beau ideal* of justice and international good will, as well as being the special friend of Japan. The Japanese received this impression from the first representatives of the United States sent to this country. Townsend Harris and his successors at the court of the Mikado, as well as a host of American missionaries, teachers and business men, have assisted in opening up Japan to intercourse with the world, and have set before Japan a very high ideal for America to live up to. America came with her battleships and forced Japan out of her centuries of seclusion in her god-girt isles and imposed upon her what may be called international reciprocity. America insisted upon coming to Japan, and upon Americans being received and protected in Japan; and she invited Japan to send her sons across the Pacific and share American hospitality. Japan in good faith accepted the invitation, and thousands of her subjects have been domiciled under the "stars and stripes." The question now is whether America is going to treat her Japanese visitors as guests or trespassers; will she permit them to be regarded with aversion and suspicion, or will she insist upon their receiving equal treatment with all other foreigners in the United States? In other words will the time soon come when a Japanese will be welcomed to American citizenship on the same terms as a European? Japan cannot expect less than this; but she will never demand it.

This last statement is worth the earnest consideration of every American citizen, if he is to understand the situation. Japan can never and will never demand of America that courtesy of citizenship to which she is entitled by all the sacred relations that bind one civilized state to another. It would be wholly out of harmony with Japan's conception of national dignity and honor to be obliged to ask officially of any other nation the privilege of renouncing her own citizenship to accept that of another. Japan will never ask America to give her people the opportunity of abandoning their nationality. If Japanese subjects in America are ever to enjoy this privilege equally with Europeans it can only come to them as a courtesy extended to individuals by the good will of the American people. Is it too much then that Japan expects this right hand of fellowship to be voluntarily offered to her people on equal terms with Europeans? I know the American people too well not to believe that the day is not far distant when they will be so sensitively conscious of the injustice of with-holding this courtesy from Japan that it will be freely and with good grace accorded, and discrimination against Japan be thus forever banished from American civilization. Until this is done a serious ground of complaint must remain to menace the friendly feelings that should prevail between the two great nations of the Pacific.

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PROGRESS OF JAPAN'S WOOLEN INDUSTRIES

THE ever increasing adoption of western attire by the men of Japan, leads to a corresponding demand for woolen cloth, a feature even still more distinctive of the army and navy as well as of railway men and factory workers. At first most of this demand was met by imports, especially from Great Britain and Germany; but soon domestic competitors began to appear, flooding the market with an inferior material that as soon ran itself out. It was then seen that the domestic article must compare favorably with that imported if there was to be any hope of success; but it was realized that this could not be done without some measure of protection to the nascent manufacturers, a precaution that ultimately found enactment in the high tariff imposed on foreign woolens at the last revision of commercial treaties. Since that time the Japanese woolen companies have been making fair progress and there is every prospect that now they will make good.

The first woolen mill started in Japan was the Senju factory established by the Government in 1877, and as the experiment proved encouraging it was transferred in 1890 to the control of the war office for the manufacture of army cloth. Then followed the Tokyo Woolen Company in 1887 and the Nippon Woolen Company in 1894 and the Goto Woolen Company in 1907. The three companies established before the war with Russia cannot be said to have had much success, until the Government began to use them for supplying army uniforms, and even then they did little more than keep their doors open. During the Russo-Japanese war, however, there was a tremendous demand for cloth, taxing the capacity of the local mills to the utmost, and the companies now began to stand upon their feet, so to speak. This led to the advent of a new company, the Tokyo Keori Kaisha, and now the supply so far exceeded the demand that the woolen business again suffered a relapse. The total amount of capital represented by these companies was some 12,000,000 *yen* but the total value of their annual output was about 7,000,000 *yen*. Thus output continued to be less than investment. The number of looms now in operation is 612 and the daily output of fabric does not exceed an average of 100 yards per day of 24 hrs. for each loom. The mills do not work more than 330 days out of a year, but even at that rate the output should be in the vicinity of some 10,000,000 yards a year, but not more than 40 per cent. of the capacity of the mills is ever regularly in operation. The Government mill itself does not turn out more than 700,000 yards a year, though it has 242 looms. The Nippon Woolen Fabric Company, with 178 looms, produces about one million yards a year, and the Tokyo Woolen Company, 104 looms weaves about 800,000 yards annually. In any case a capital of 12,000,000 *yen*, has been producing no more than should be expected from a capital of 7,000,000 *yen*; and when it is borne in mind that

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the annual importation of similar woolens amounts to about 10,000,000 *yen* in value, it will be seen that the domestic plant has not yet begun to supply the demand. Japan should have at least a capital of 20,000,000 *yen* invested in woolen manufacture, if she is to supply the yearly demand at her present rate of output; but as a matter of fact the present investment could meet the demand without further outlay, if kept working to its full capacity and properly managed. There is undoubtedly too much competition among the companies themselves, and not enough specialization.

Looking at the firms more in detail it may be said that the Japan Woolen Fabric Company, with a capital of over 1,500,000 *yen*, increased in 1911 to 3,000,000, has made some distinct progress. Up to 1905 it paid a dividend of 10 per cent, and now pays 15 per cent. The annual value of output is about 2,500,000 *yen*, and with an annual profit of about 300,000 *yen*.

Taking the total import of raw material and fabrics into consideration, the future of Japanese woolen industries may be thus suggested.

	1910 *yen*	1911 *yen*	1912 *yen*
Wool... ...	13,520,312	11,262,992	16,331,968
Yarn	5,951,137	4,782,545	8,225,051
Goat and Camel hair...	315,398	30,449	44,715
Total ..	19,506,847	16,076,036	24,601,734

When the import of raw material is compared with that of manufactures, the progress of competition with foreign goods since the inauguration of the new tariff will be apparent. The value of woolen manufactures coming into Japan in 1910 was 12,463,000 *yen*; in 1911 it had arisen to 13,860,000 *yen*, but it has now fallen to 8,869,000 *yen*. This drop of about 5,000,000 *yen* in import of manufactured woolens and the increase of some 8,000,000 in import of raw materials tells the tale of progress since the enforcement of the new tariff.

The revolution in China had a very favorable effect on Japanese woolen manufactures, while the demand at home has in no way declined. Both these causes account in some measure for the unprecedented prosperity of woolen manufactures last year. The great improvements that the Japanese have brought about in color and quality of material also accounts to some extent for their increasing success in competition with imports from abroad. In *Mousselines de laine*, flannel and blankets the progress in recent years has been extraordinary, and in this field the Japanese can easily compete with their foreign rivals, even without a protective tariff, but in regard to serges, and other suitings and over-coatings the task is not so easy, owing to crudeness in technical knowledge of blending and mixing. In plain textiles there has been marked progress, but in figured materials neither patterns nor quality have been able to compare favorably with the foreign goods. As purveyers to the Army, Navy, and to the Railway Board in stuffs for uniforms the Japanese manufacturer has had most success. But owing to imperfect dying *Khaki* cloth has not been so satisfactory. As the demand for figured cloths is limited to the lower classes, there is not the same impetus to improvement in its manufacture in Japan, but there is no doubt that the matter will receive closer attention in the future. Already there is some improvement in striped overcoatings, and this year manufactures in this kind of cloth have made considerable progress. It will be some time, however, before the Japanese woolen mills can turn out colored suitings of a quality and style equal to those imported. The Japanese, especially the masses, are a cotton-wearing people, and do not indulge in cloth of foreign style. But it is noticeable that increasing numbers, especially women, are beginning to adopt cloth of foreign style for outer garments, such as wraps, cloaks, and so on, most of which material is now of domestic manufacture. On the whole it may be said the Japanese woolen industries are fast looking up, and if progress continues, will be able to meet the domestic demand in all but the more expensive materials used by the wealthier classes of society.

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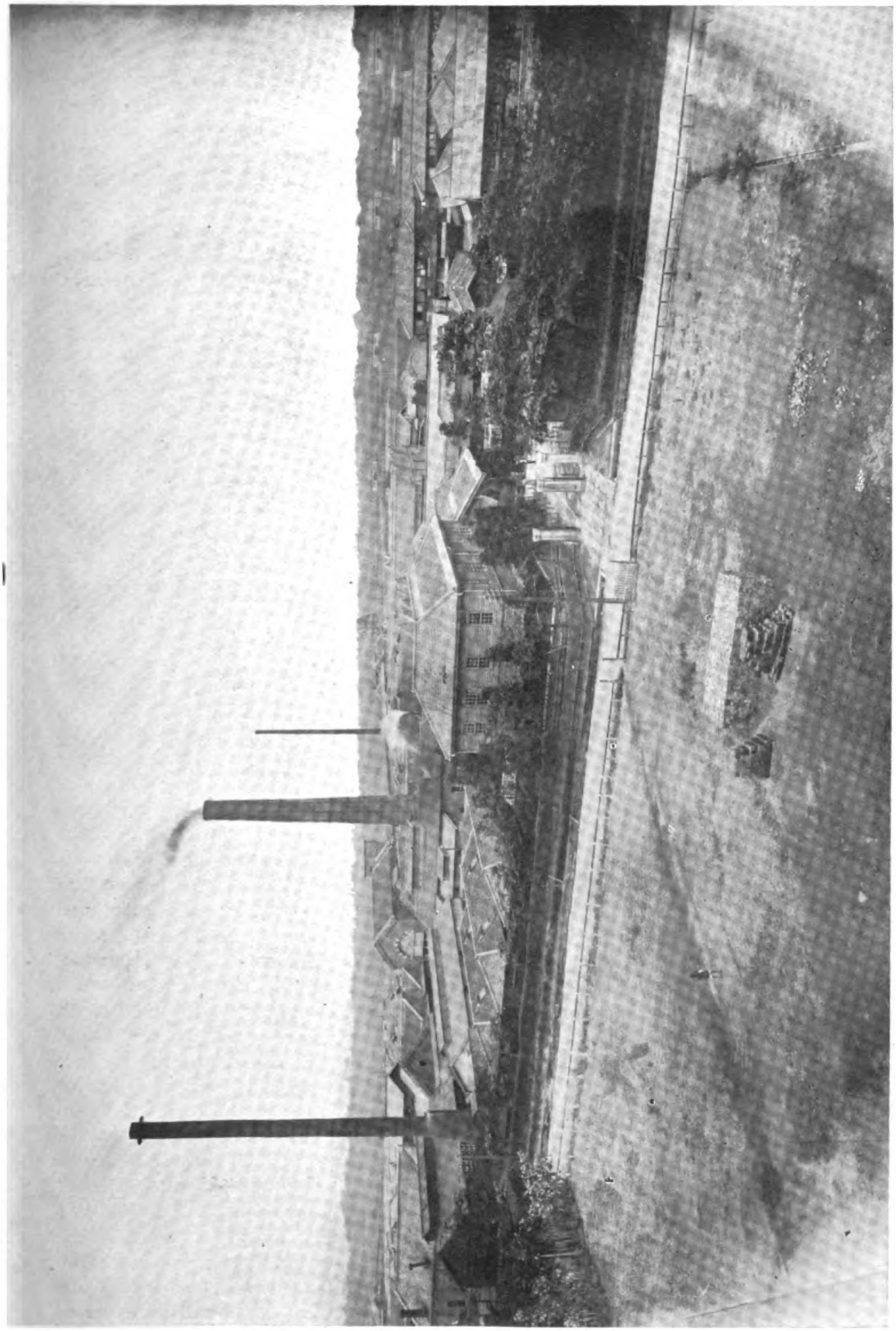

THE OJI WOOLEN MILL

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THE REMAKING OF TOKYO. *A repaire Tokyo. Wiedererstehen Tokyos.*

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THE FUTURE OF TOKYO

By BARON SAKATANI

(MAYOR)

HAVING recently assumed the responsibility of the mayoralty of our national capital I am naturally concerned with plans for promoting the interests of the city, especially in relation to industrial and commercial progress. Previous to my appointment to the present position I was long connected with the Imperial Government; and during that time I devoted myself wholeheartedly to the commercial and industrial prosperity of the nation as a whole. My aims were greatly facilitated by the encouragement of great centers like Osaka as sources of production and export, which could be used as a base of operations from which to influence the whole nation. For some 25 years I concentrated my official influence in that direction. And Osaka served the purpose admirably. The city is well situated with regard to railway and water communication, as well as in the matter of banks and the general facilities of trade. The position of Osaka also naturally fell in with the general tendency of Japanese trade to expand westward toward China and Korea. Not only so, but fuel is cheaper and wages lower in that district than in any other part of the Empire. Thus without any idea of discriminating against other cities, Osaka naturally became the center of our manufactures and foreign trade. Of course everything possible was done to promote the interests of other centers of production and export, but the geographical position of Osaka tended to make it the Manchester of Japan.

This will to some extent illustrate what I want now to do for Tokyo. It seems to me there is really no reason why the capital of the Empire should not evince the same grit and achieve the same degree of commercial and industrial expansion, that has been so marked a feature of Osaka during the past few years. Now that I am no longer connected with the Imperial government it will be the duty of others to look after the interests of the national trade centers, but mine to attend to the interests of the city and people over whom it is an honour to me to preside.

The thing that now concerns me most, then, is how to make the capital a place for doing something as well as a place for existing in. What should be done in order to make Tokyo a worthy representative of the commercial and industrial centers of the Empire? Indeed so much requires to be done that one might well hesitate to enter upon it. It must be borne in mind that the great trade fields that call to us most loudly are those in Manchuria and Korea, as well as China generally. To reach these regions with cheapness and despatch we must devise some route more direct and convenient than by way of Kobe or Tsuruga, our present routes in that direction. It will be necessary for us to urge the opening of a new port at Naoetsu in Echigo, directing our trade

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up through the Usui Pass. As a freight line this route is as yet not very expeditious, even though the Abt System up the pass is already under electric motive power. In order to have our northern products, and manufactures generally, find an outlet to Vladivostock it is essential that we do all we can to hasten an improvement in communications between Tokyo and Naoetsu.

During my travels through Siberia and Manchuria I was deeply impressed by the promise of future development everywhere in evidence, and felt what a great commercial sphere these countries must become for our merchants and manufacturers. These vast regions are now very sparsely inhabited, but the population is rapidly on the increase; and there is room for it to do so to innumerable millions. Tokyo should now be concerned with the problem of how to supply the demand that is sure to come with ever increasing emphasis from these regions in China and Russia. We should not only have the facilities of output but the means of placing the goods on the ground with promptness and despatch.

In order to bring about the desirable change suggested, Tokyo will have many difficulties with which to contend. As compared with Osaka Tokyo suffers from the disadvantage of higer wages and more extravagant habits of living; consequently the capital at present cannot turn out goods as cheaply as the southern commercial center. Tokyo has so long been a place of consumption rather than of production, that it will be no easy task to bring about the necessary change. Here the citizens of the Empire have come to spend their money, not to make it. It is the national center of ease and pleasure. Around the Imperial Palace and the Imperial Diet thousands have gathered as the highest social center of the Empire; while the great schools and universities of the capital have drawn their tens of thousands of ambitious young men and women. Everybody and everything comes to Tokyo: seldom is anything sent from Tokyo to other places. How to turn habits of consumption into habits of production is a task surely great enough for the most ambitious of reformers. Yet no less must be our undertaking if the desired results are to be brought about with reference to improving the prospects of the city as a commercial and industrial center. As the consumptive habits of Tokyo have been older than its name, arising out of the Tokugawa shogunate, it will be all the more difficult to change them. During the last few years railway reports indicate that the outflow of goods from Osaka shows a greater ratio of increase than any other city in the Empire. Can Tokyo ever hope to rival this? Osaka is extending her trade not only abroad, but far into the Empire in all directions. How long will Tokyo and Yokohama remain content to be thus beaten? Such, then, is the disadvantage of allowing one's city to become a place for mere consumption, supplying no other demand.

The important question then is how the obstacles to making Tokyo a productive center can be remedied? Among the greater disadvantages are the high cost of fuel and labour. Freight ships can land Kyushu coal at Osaka cheaply and without trouble, but in this respect Tokyo is at hopeless odds. If Tokyo is to secure cheap coal for her manufactures she will have to improve her water communications. The Sumida river must be deepened to an extent of some 20 or 30 feet up as far as Eitai bridge at least, so as to allow transports of 3 or 4 thousand tons to bring in coal. Similar facilities must be placed at the disposal of those wishing to send manufactures by sea. The labour problem is still more difficult. To make the people

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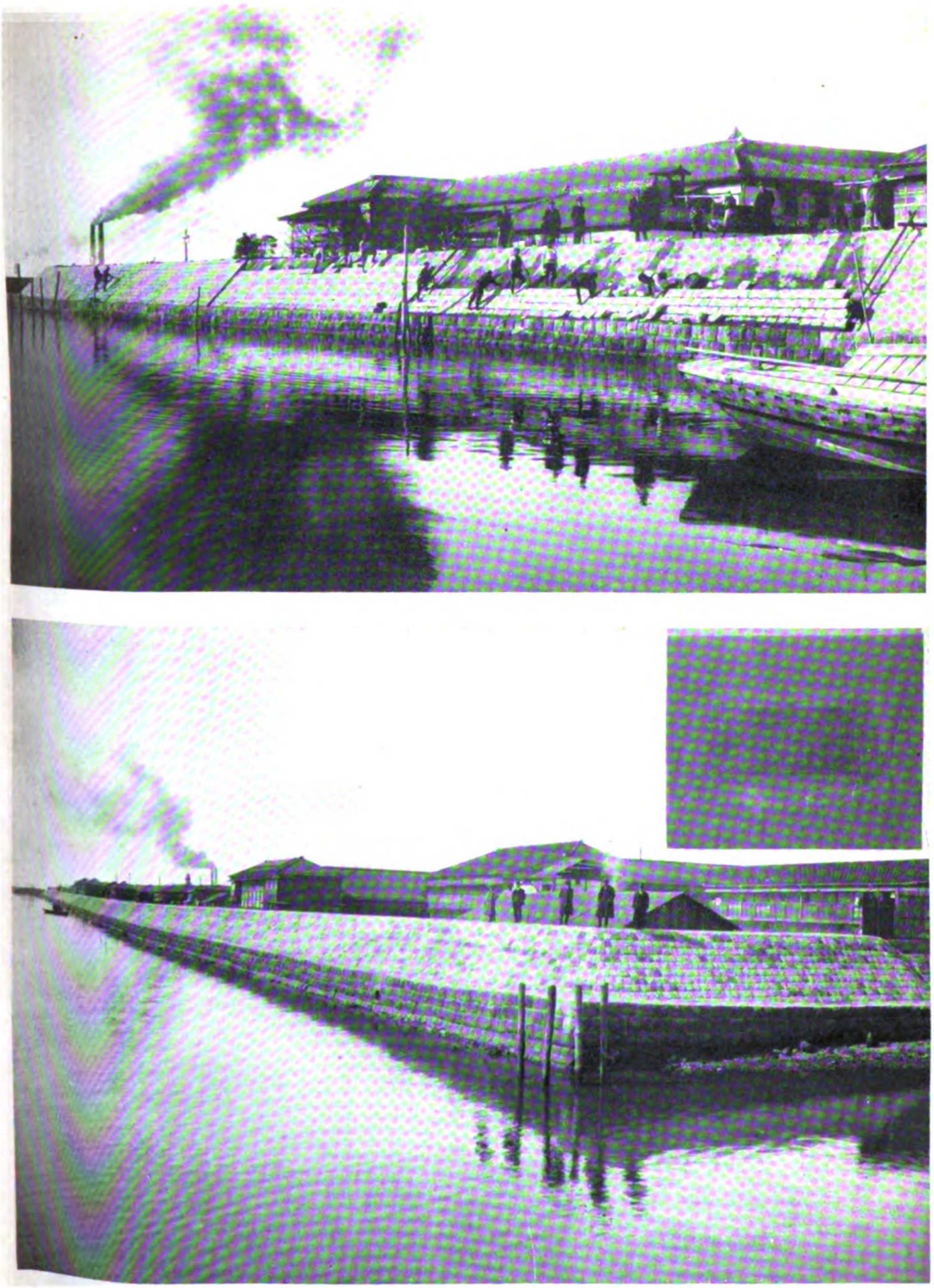

REMAKING OF TOKYO. *A repaire Tokyo. Wiedererstehen Tokyos.*

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of Tokyo as frugal as those of Osaka would be a reformation that one would hesitate to undertake. The Yedokko has always boasted of his indifference to money; but alas this does not mean indifference to the rate of wages. He boasts that he has never wanted to keep his money over night, thus spending it as fast as he gets it; but this rather increases than reduces the wage rate. The only thing for Tokyo is more education in this respect. Not only must we lay more stress on technical education, but we must encourage the artisan and the mechanic as a man of worthy occupation. We already have many schools for such purposes; so the work of the city will lie chiefly in the direction of providing greater facilities for apprenticeship. If the frugal habits of Osaka could be combined with the strongmindedness of the Yedokko, we should have a producer worthy of the name, and the city would gain as much in character as in wealth. I consider, therefore, that our greatest needs at present are greater facilities for communication and greater encouragement to apprentices. When one thinks of the vast but sparsely occupied territory lying to the north of Tokyo on the continent the advantages of making the capital a great productive center will be even more apparent.

As to those who think the future industrial development of China will supply the home demand there and render our manufactures a glut upon the market, I may say that I do not incline to so pessimistic a conclusion. The Chinese have not so far shown any great excellence in the mechanical arts. One has only to look at the various products of this kind brought to Japan from China to be convinced of their inferior manufacture. In such things as cutlery and clothing our work shows a superiority with which the Chinese cannot compare. Things are also very slow in China. We are slow enough in Japan, to be sure; but we are nothing beside the Chinese as regards indifference to the value of time. Thirty minutes or an hour is nothing to the average Chinese. Even the school bells there seem to ring whenever the servant happpens to think about it. The South Manchurian Railway is the only thing in China that works on time. But the people have no idea of time, and waste hours waiting at stations, wondering when to expect the train. Not only so but the Chinese despise labour, and regard the man of leisure as the only true gentleman. This is seen in the fact that their higher classes grow long finger nails, rendering them incapable of manual labour, and their women have for centuries pressed their feet into mere stumps so as to appear incapable of the indignity of walking for purposes of toil. Materially, changes are being now brought about in respect to such customs, but the spirit that gave rise to them, still prevails, and is fatal to making the people a nation of producers. If we make up our minds to it we have nothing to fear in industrial competition with a people that place a premium on idleness. If they become a great industrial nation, it will not be just yet. Not only so, but the dishonesty of officialdom is a great drawback to the progress of industrial development in China. Many commercial schemes fall through just because of this defect in the national character. Since the revolution in China the demand for foreign manufactures has grown enormously; and we should be in a position to take our share in meeting it. But are we ready to do so? No; not until we have made Tokyo a greater commercial and industrial center, and have provided the necessary facilities for transportation of goods to China. We shuld also do everything in our power to cultivate the friendship of China, especially by promoting associations for a mutual understanding of the merchants of both countries. Tokyo should send her commercial representatives to look over the ground in China and become acquainted with the leaders of trade in that country; and we should offer every welcome to Chinese merchants visiting this country. At any rate the people of Tokyo may depend upon me to render all the assistance in my power toward bringing about so desirable a change in regard to the future prospects of out national capital.

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HUSBAND AND WIFE

SHE

While other women's husbands ride
Along the road in proud array,
My husband up the rough hillside
On foot must wend his weary way.

⁂

The grievous sight with bitter pain
My bosom fills; and many a tear
Steals down my cheek, and I would fain
Do ought to help my husband dear.

⁂

Come! take the mirror and the veil,
My mother's parting gifts to me;
In barter they must sure avail
To buy a horse to carry thee!

⁂ ⁂

HE

An I would purchase me an horse,
Must not my wife still sadly walk?
No, no! though stony is our course,
We'll trudge along and sweetly talk.

Anon

Tran. by B. H. Chamberlain

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THE SHAKESPEARE OF JAPAN

By H. KAZUMI

CHIKAMATSU Monzaemon, who was born of *samurai* stock in the little village of Hagi in Chōshū, the birthplace also of the late General Count Nogi. The date named is about 1653. Tradition has it that in boyhood he became a priest; but the history of his youth is as obscure as is that of Shakespeare himself. Chikamatsu in certain of his works intimates that at one time he was a retainer of more than one noble house, and that for some reason, probadly insubordination, he made himself free and became a *rōnin*. In this respect, therefore, his early wayvardness was not unlike the youth of Shakespeare. The *rōnin*, or masterless *samurai*, were the terror of mediaeval Japan, and it is significant that Bakin, the most eminent Japanese novelist, as well as this her most famous dramatist was of those who renounced their class.

called the Shakespeare of Japan, is unquestionably the most prominent figure in the history of Japanese drama. It was his ingenuity and zeal, combined with a marvelous histrionic genius, that caused the Takemoto theatre to outshine all its rivals. The *Takemoto Za*, which hitherto had amounted to no more than a marionette performance, under his master hand became the foundation of the modern stage in Japan. Its literary progenitor was the Taiheiki play, a drama chanted or recited in public by men who made this their profession. This in time was succeeded by a recitation of dramatic stories to the accompaniment of fan taps to mark the time or to give emphasis. Later on these taps from the fan were supplanted by the music of the three-stringed guitar, introduced from Loochoo. A favourite story for this purpose was what is known as the *Jōruri*, which appeared toward the end of the Muromachi period. These were love tales, which became immensely popular over the whole country. Out of these arose the later *Kabuki Shibai* or common theatre, and afterwards the *Ayatsuri*, or marionette theatre, the most famous of which was the *Takemoto Za* at Osaka under Chikamatsu.

The origin of the great dramatist himself remains a disputed question. Most of his biographers contend that he

After leaving the service of the Kyoto nobles Chikamatsu took to writing stories for the dramatic performances at the capital. One of these, the *Kaijin Yashima*, evidently was suggested by the older *Nō*-drama. This was about the year 1685. In 1690 we find him associated with the marionette theatre in Osaka, and from that time till his death in 1724, he produced in rapid succession a number of dramas, which, whatever their faults, leave no doubt of his having possessed a fertile and inventive genius.

To many students the works of Chikamatsu at first sight do not appear like

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dramas at all, but simply romances with an unusual proportion of dialogue. All the *Jōruri* contain a large narrative element of a more or less poetical character. The poetic part is chanted to music by a chorus, while the narrative is declaimed as the puppets perform. The dialogue, which is often subordinate, merely forms a thread to connect the scenes represented by the puppets on the stage, and makes up for what is lacking in stage scenery. There is no doubt, however, that the works of Chikamatsu are real plays. They have a well marked movement of plot from the opening scene up to the final catastrophe; and they abound in highly dramatic situations and appear designed with a view to spectacular effect. At any rate the stage of Japan had never before seen anything like them; and so they won for their author the credit of being the creator of the Japanese drama.

Most of the plays of Chikamatsu may be classified as *Jidai-mono* and *Sewa-mono*, that is, as historical plays and dramas of life and manners. The majority of them are written in five acts, though a few are three-act plays. There are critics who hold that the number of acts was suggested by the Dutch then living at Nagasaki, but of this there is no evidence. The marvelously complete arrangement of the Japanese theatre of those early days has led some to suppose that there must have been western influence, but this also must remain an unproved suspicion.

Chikamatsu was a very voluminous writer, the modern edition of his plays comprising fifty-one in a volume of a thousand closely printed pages; and yet these are said to have been but a portion of his writings. In length they are about the same as those of the great English dramatist, and some of them are said to have been written in a single night. The dramas of Chikamatsu deal with all manner of subjects, and show a wide knowledge of the history and institutions of Japan and China, and also of Buddhism and Shinto.

The Japanese people have an unbounded admiration for the works of their greatest dramatist, and have no hesitation in comparing him to the master of the English stage. Certainly there are some resemblances between Chikamatsu and Shakespeare. In both, comedy frequently treads on the heels of tragedy, and prose is often intermixed with poetry. The language of monarchs and nobles is allowed to alternate with the speech of the common people. In both dramatists, there is a disposition toward the historical play. Both reveal a marvelous facility of language and both are tainted with the grosser element rejected by the more refined tastes of later times. But whatever may be said for Shakespeare, it must be held that Chikamatsu is very far removed from the classical. The portraiture of character is somewhat rudimentary, the philosophy of life is considerably wanting in originality and depth and there is a preponderance of blood and murder that tends to reflect upon the audiences of his time. Chikamatsu loved to make the blood of his hearers curdle and their flesh creep, and they loved to have it so. As to the quality of the poetic portions of the plays of Chikamatsu there is no comparison with Shakespeare at all. Though there is metre, rhythmical cadence, fit language and some play of fancy, there is real poetry in but a very modest degree. Moreover, the habit of playing on words and using pivot words in his poems, must be regarded as a serious blemish from a literary point of view, though no doubt these characteristics added much to the enjoyment of the play by the people of the time.

Notwithstanding these faults Chikamatsu must forever occupy an important

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MONZAYEMON CHIKAMATSU

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KOKUSENYA

SCENES FROM THE PLAYS OF CHIKAMATSU. *Scènes des pièces de Chihamatsu.* *Szenen aus des Schauspielen von Chikamatsu.*

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SCENES FROM THE PLAYS OF CHIKAMATSU. *Scènes des pièces de Chikamatsu.* *Szenen aus den Schauspielen von Chikamatsu.*

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OKAME AND YOHEI: A SHINJU DRAMA
SCENES FROM THE PLAYS OF CHIKAMATSU. *Scènes des pièces de Chikamatsu. Szenen aus den Schauspielen von Chikamatsu.*

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place in the dramatic history of his country. Just as the writers of *No*-drama had done much to extend the trite forms of conventional Japanese verse beyond their narrow limits and traditional uses, so Chikamatsu set poetry a still larger freedom and brought it into closer connection with actual life. The older poetry was like a trim little flower bed in a garden nook; but that of Chikamatsu is like a wealth of wild flowers in fields and woods.

In studying the plays of Chikamatsu it must be borne in mind that charcater is usually made subsidiary to events, and personality to such virtues as loyalty and filial piety. Stress is constantly laid more on an interesting variation of events than upon the depiction of great character, the latter being for the most part of the traditional or conventional cast. The audience of the day naturally called more for an interesting alternation of events than for any profound revelation of personality; and Chikamatsu gave them what they wanted. The people as a whole preferred the historical plays, but it is probable the author himself preferred the plays of life and manners, as he seems to have devoted most attention to them. The majority of these turn on love episodes, and show admiration for female courage and constancy. So much does the love element prevail that many have been wont to term these plays, *Shinju-mono*, or plays in which the victims die for love. It is said that Shakespeare has not produced more than ten great characters in all his plays; and on this score it may justly be contended that Chikamatsu has not produced five. There is no doubt that his plays had a powerful influence over the audiences of the day; and stories are still told of how lovers died together after hearing and seeing one of his *Sewa-mono*.

One of the most famous dramas of Chikamatsu is the one entitled: *Koku-senya Kassen*, Kokusenya being a famous pirate who was the son of a Chinese by a Japanese mother, and who played a great part in the wars of the Ming dynasty in China.

Act I

The scene opens at the court of Nanking, where the last of the Ming emperors is seen surrounded by his ministers. An envoy from the king of Tartary appears with presents, and requests as his queen the favourite concubine of the monarch. As the lady is about to yield an heir to the throne there is much hesitation, and the envoy appears offended. One of the ministers tries to pacify him, and to emphasize his remonstrances digs out one of his own eyes with a dagger and presents it on an ivory slab to the envoy, who receives it with due respect as satisfaction for the insult. The envoy departs and the scene changes to the apartments of the Emperor's younger sister. His majesty now appears, accompanied by two hundred youthful inmates of the harem, half of whom bear branches of plum blossom and half of them cherry blossom. They draw up on each side of the stage. The Emperor tells his sister of the noble sacrifice of his minister in yielding an eye, and tries to persuade her to accept the offer of marriage previously made by the minister, suggesting that the matter be decided by a battle between the plum and the cherry female squadrons. The Princess agrees to this, and puts herself at the head of the plum party who, acting in collusion with the Emperor, allow themselves to be defeated. Now a knight rushes in clad in full armour and remonstrates with the Emperor for thus setting an example of settling disputes, that might prove disastrous to the empire, and charges the minister who dug out his eye, with treasonable motives. Just then there is a great noise of drums announcing the arrival of a Tartar horde surrounding the palace. It now turns out that the real object of the Tartars is the prevention of an heir to the Ming throne The knight's wife now appears with her infant in her arms, and leaving the child behind, flies with the Princess. The knight makes a sally and drives off millions of the enemy. In his absence the Emperor is murdered by a traitor. The knight returns, and seeing the dead

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emperor, resolves to save the future mother of the heir to the throne, and with his own child tied to his spear, he flies with the Imperial concubine to the seashore. The woman on the way is shot by one of the enemy, but her child is saved, the knight killing his own child and leaving it in place of the heir, so that the enemy will not pursue him.

Act II

The scene now changes to Hirado in Japan. Kokusenya, with his wife are gathering shellfish on the shore, and see a boat drifting over the sea towards them which proves to contain the Princess who thus came adrift from China. He hears her tale, and leaves her in charge of his wife, to set out for China to restore the Ming dynasty, he himself being half Chinese. He meets a tiger on the way, and with his aged mother on his back, he attacks and overcomes the beast singlehanded. He collects an army, removes their pigtails and gives them Japanese names.

Act III

At the head of his newly recruited force Kokusenya arrives before the castle, and sends in his old mother to intercede for assistance; but Kanki, the master, complains that he cannot have the reputation of having being influenced by a woman, which, when Kokusenya hears, he bounds over the castle moat, and confronts Kanki, when the women commit suicide to leave the men freedom to follow their schemes.

Act IV

The scene now returns to the knight with the imperial child in a secluded place among the hills of China. By a Rip van Winkle episode the heir to the Ming throne suddenly becomes eleven years old, whose voice sounds "like the first song of the nightingale heard in some secluded valley where snow still lies." Kokusenya's wife and father with the Chinese Princess from Japan now appear; the enemy attack them but they offer a prayer, in answer to which a bridge of cloud forms across the ravine, by which they escape into the mountain beyond. When the enemy attempt to follow, the bridge is blown away by a puff of wind, and the five hundred pursuers fall to the bottom of the abyss and are killed.

Act V

Kanki, Kokusenya and the knight now hold a council of war, and while they are talking, a message comes from Kokusenya's father to the effect that as he is now 73 years of age he cannot hope to be of further use, and has resolved to die facing the enemy. They rush off to prevent this. The scene now changes to Nanking. The old father appears before the gate and challenges the enemy to single combat. The Tartar king appears on the battlements and orders the old man to be seized and brought into the city. Kokusenya and his men appear before the walls. He is about to spring at the Tartar king but is restrained by a knight putting his sword to the throat of Kokusenya's father. The knight pretends to be going to give Kokusenya over to the Tartar king, but in the midst of the discussion, springs at the king and binds him a prisoner. The offcials and guards of the king are killed and the monarch is brought a prisoner over to Japan. Thus the play ends in general rejoicing.

The above summary gives but slight indication of the significance of the play, the manner of which is much better than the matter. It also gives no idea of the extraordinary amount of copious and picturesque language and sententious oratory that charcterizes the play, diverting the hearer's mind from the improbabilities of the story. Thus in the midst of much that is absurd there is a language and bearing worthy of tragic heroes. At all times there is admirable attention to the dramatic force of situations, and an indulgence in impressive dialogue that adds to the brilliance of the dramatic achievement. Whatever else the plays of Chikamatsu may be, they are not dull. Chikamatsu has done something to prepare the Japanese mind for epic poetry; and it is a wonder that no poet has yet arisen to the occasion. The *kokusenya* is still one of the stock pieces of the Japanese theatre.

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JAPANESE ENTERPRISE IN CHINA

AS no other country in the world is comparable with China either in extent of territory or density of population, it naturally becomes an attractive field for the investor and the *entrepeneur*. Comprising an area of more than 1,586,000 square miles, equal to half the entire area of Europe, with a climate embracing all temperatures from the torrid to the frigid, a fertile soil with numerous and varied products, its vast mineral and industrial resources almost wholly undeveloped, China has a future beyond even the most optimistic prospector, and may well invite the attention of the world's capitalists. Indeed if China were but once on a fair way to full industrial development the world's commerce would inevitably gravitate in that direction and the Pacific Ocean would become the stage of future history.

As yet, however, China's commercial and industrial strength is largely potential. Economically she yet awaits development. Her industrial organization remains rudimentary, and she cannot take advantage of her wealth of cheap labor. The country is almost wholly in the agricultural stage. Owing to this lack of industrial experience and financial ability China is wholly dependent upon foreigners for the capital and enterprise essential to the development of her resources. Unless China becomes alive to this need of foreign knowledge and finance no degree of political awakening or reform can save her. She may push her "rights recovery" movement until she is completely her own master, and she may succeed in an anti-foreign policy that will drive out the alien, but no degree of autonomy can save a nation that has neither the knowledge nor the skill to use the power it possesses. China's great needs are education, experience, money; and without the foreigner these cannot be had.

But foreign nations are not going to trouble themselves about developing China unless they are to have some share in the profits. The Chinese market, when fully open, will affect the markets of all nations. Therefore all nations demand an "open door" in China, and a share in her markets. The various powers incline to their own spheres of influence and interest. Great Britain is exerting herself for the protection of her interest in the Yangtze Valley, Germany in Tsing-tau, Japan in Manchuria, Rusia in Mongolia, and the United States in all China; all these nations endeavor to secure and protect rights whenever opportunity opens. Japan is in such close proximity to China that her interests are paramount, as all that affects China affects Japan more than any other country. Consequently the Japanese take a more personal and industrial interest in the future of China than does any other nation.

Already the economic relations of Japan and China are increasingly intimate, as may be seen from the volume of trade. In the immense growth that Japan's foreign trade has experienced during the last forty years, China has had the largest share. Last year Japan's total foreign trade amounted to 1,145,000,000 *yen*, more than twice what it was ten years ago. Of this more than 169,000,000 *yen* was absorbed in trade with China, about three times what it was ten years ago.

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Thus about ten per cent of Japan's total trade is now with China, which indicates the tendency of economic relations between the two countries. As to the various provinces of China the volume of trade stands as follows:

EXPORTS TO CHINA

	yen
Manchuria...	7,802,000
North China	33,429,000
Mid China...	70,090,000
South China	1,309,000
Unknown	2,309,000
Total	114,823,000

IMPORTS FROM CHINA

	yen
Manchuria...	11,521,000
North China	9,998,000
Mid China...	29,731,000
South China	2,969,000
Unknown	586,000
Total	54,807,000

It will be seen from the above that some 90 per cent of all Japan's exports now go to China, mid-China both sending and receiving the largest share.

A further interesting feature of our economic relations with China is the fact that most of our exports are manufactures, while the larger part of our import from China consists of raw materials. Last year we sent cotton yarn to the value of 45,757,000 *yen* to China, and cotton fabric worth 6,327,000 *yen;* Calico 6,387,000 *yen;* Sugar 7,697,000 *yen;* Coal 6,722,000 *yen.* We imported in raw cotton 18,888,000 *yen;* bean and oil cake 10,872,000 *yen;* and so on. Thus it will be seen that Japan gets raw materials from China and sends her manufactures in return.

If it be asked by whom is this increasing volume of trade between Japan and China transacted, the reply is that it is for the most part by the Japanese themselves. The agents are neither Chinese nor European. Needless to say this has not always been the case in the past. Not very long ago the volume of trade passing though the hands of Japanese agents on its way to China or from China to Japan amounted to no more than from 30 to 40 per cent of the total: to-day the Japanese handle over 90 per cent. of this trade. The Chinese themselves do not participate except in the importation of a few aquatic products. Indeed the Japanese are finding increasing satisfaction in the fact they are coming more and more to occupy an important place in all tradal transactions between the two countries. As to the total trade of China the proportion transacted by agents of the various nationalities may be seen from the report of the Japanese Commercial Association of Shanghai, which is as follows for the year 1911:

British	43 %
Japanese	19 %
Chinese	10 %

COASTAL TRADE

British	42 %
Chinese	32 %
Japanese	14 %

While the share taken by the Japanese is far below that represented by the British, yet it is far larger than formerly, and shows the direction of the current.

The volume of shipping also goes to show an increasing intimacy in tradal relations between Japan and China. According to the report of the Chinese customs department last year the list of shipping was as follows:

Nationality.	Number.	Tonnage.
Japanese ...	31,000	18,900,000
British ...	28,000	34,000,000
Others ...	160,002	35,870,000
Total ...	219,000	88,770,000

Herein also it will be seen that though the number and tonnage of Japanese ships still fall considerably below the British, yet the increase is far greater in the case of the Japanese shipping than in that of the British, the latter having not perceptibly increased for some time.

Taking into consideration the number of Japanese abroad it will be found that from a financial point of view the situation is in favour of further economic intimacy with China. The total number

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of Japanese in foreign l nds is about 293,000, of whom 147,000 are in North America, and 98,000 in China; but while most of the Japanese in America are laborers, most of those in China are engaged in commercial pursuits. There are not more than 4,000 Japanese laborers in the whole of China and over 3,500 of these are in the leased territory of Kwantung. The distribution of the Japanese in China at present is quite different from what it was before the war with Russia, when most of them were in and around Shanghai; but since the war there has been a great expansion in both numbers and extent of residence.

It now may be asked how far this encouraging increase of trade and immigration between Japan and China represents Japanese investment and enterprise in China. Naturally most of the Japanese interest is centered in the leased territory of Kwantung, but they are also concerned with every sphere offering profitable enterprise. Of course the South Manchuria Railway itself represents a vast investment and enterprise, with its capital of 200,000,000 and its army of officials and employes. In addition there are related undertakings such as shipping, mining, hotels and electric business.

The China and Japan Steamship Company, with a capital of 8,000,000 *yen*, also carries on an extensive business in South China, especially in the coal carrying trade. The Okura firm has a capital of 6,000,000 *yen* invested in exploitation of coal mines in north China. The Mitsui Cotton Spinning Company in Shanghai was one of the first of Japanese industrial enterprises to start in China. The Naigwai Raw Cotton Company is another business established and carried on by Japanese in Shanghai. At Hankow the Mitsu Bishi Company has a great bean oil works, which exports large quantities of the oil to Europe, and has a very promising future. Moreover other oil works as well as bean-cake works are doing a large trade in Hankow; and the Mitsu Bishi have also a cotton mill there. The Eastern Asiatic Flour mill at Hankow is too a Japanese concern. The Mitsu Bishi firm, moreover, controls the Saiji Cement works, and has the management of all sales.

In Manchuria the Yalu Lumber Company is one of the large enterprises in Japanese hands, though it is really a joint enterprise of the two nations; each contributing half of the 3,000,000 *yen* capital. The Japanese also have a big oil company in Yinkow, with a Water-works and an electric company; and in Antung they have a flourishing electric plant and a lumber company. Apart from the enterprises above mentioned there are numerous undertakings in China, which are partly financed by Japanese. Below are shown the Japanese enterprises in China, which have a capital above 500,000 *yen*:

Japan-China S.S Co.	8,000,000	*yen*
Shanghai Cotton Spinning Co.	1,000,600	„
Naigwai „ „ „	1,500,000	„
Daiji Cement Works	1,000,000	„
Japan Camphor Company ...	500,000	„
Hankow Bean Oil Mill	500,000	„
„ Bean Cake „	500,000	„
East Asia Flour Mill	500,000	„
Honkeiko Coal Mine	6,000,000	„
Yalu Timber Company... ...	1,600,000	„
Mitsui, Okura Oil Companies..	1,000,000	„
Yingkow Water Works... ...	1,000,000	„
Antung Electric Light	1,000,000	„
„ Lumber Company ...	1,000,000	„

It is safe to say that Japanese investments in China represent a sum well over 25,000,000 *yen* up to the present, and they are always increasing. The amount could be indefinitely increased by taking into account the many sums invested in smaller enterprises like piers, docks, warehouses, especially by the large Japanese shipping companies. Then one should take into consideration the amount of capital invested in business, such as shops, offices and advertisements. The amount of money invested by the big Japanese shipping companies and the various Japanese banks is in itself quite large, as well as the amount which they spend annually. The Bank of Formosa is now also opening offices in China so that it will share with the Yokohama Specie Bank in circulating money in China.

In addition to the above Japan has taken some share in extending loans to China. At present the sum represented is small, but worth taking into consideration.

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Shinho Railway	320,000	yen
Kitcho „	2,150,000	„
Keikan „	2,200,000	„
Chinese Communications	10,000.000	„
Provincial Governments.	15,000,000	„
Kosei Railway	5,000,000	„
Koso „	3,000,000	„
Swatow „	1,000,000	„
Hankow Electric... ...	1,500,000	„

It is probable that the total of Japanese loans to China would come to over 50,000,000 *yen*, if all the smaller loans were taken into account. Most of these loans are negotiated and managed by the banks of Japan.

As matters stand at present China is piling up year after year an unfavorable balance of trade. Owing to her ignorance and inexperience foreigners are pouring their goods upon her markets, and her money is yearly leaving the country to pay for these goods as well as to meet interest on her indebtedness. The question with China now is whether she will allow this to go on and become more hopelessly dependent upon Western countries, or whether she will find greater safety in depending more and more on Japan. As Japan has more to gain by supporting China than western powers, she may be relied upon to take every opportunity of strengthening China. But as western powers have more money than Japan, China is tempted towards the gold. But Japan has already given more than 100,000,000 *yen* toward the development of China's recources, not to say anything of all she has spent in men and money to deliver China from the encroachment of mutual enemies, and no doubt the time will come, if it has not already arrived, when China will be influenced by this consideration. This, not to say anything of their relations in history, in blood, in letters and customs, as well as religiously and geographically, ought to draw the two countries ever closer together to a degree stronger and more intimately than gold can bind two peoples. China is welcome to all the experience and capital we can render ; and as she is to be a great industrial country of the future we are anxious to share in it.

DILIGENCE

Sei daseba

Kōru ma mo nashi

Mizu-guruma.

If but the wheel be diligent

The water has no time to freeze.

Keirin

Tran. by B. H. Chamberlain

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THE TOKYO STOCK EXCHANGE

By BUYEMON KURYU

ONE of the most powerful of the new elements in Japanese financial circles is the Stock Exchange. In Japan such an institution is strictly under supervision of law, one Exchange being permitted to each delimited section of the country ; so that each Exchange enjoys a monopoly of the business pertaining to it, in that district.

The Tokyo Stock Exchange is naturally the largest and most influential in the Empire, having a capital of 12,000,000 *yen* and enjoying almost unlimited credit. Not even in the great exchanges of the west can one witness greater activity or more briskness in businsss than in the Tokyo Stock Exchange. Here numerous and important transactions daily take place in stocks and bonds, company shares and other negotiable papers, representing almost every phase of national finance. All transactions registered on the books of the Exchange are ensured settlement in respect to profit and loss, in case one of the parties to a transaction should become bankrupt and incapable of meeting obligations. The capital of the Exchange is itself a guarantee against loss from the failure of one party to a transaction. This system, peculiar to Japan, renders the business of the Stock Exchange more secure than the methods prevailing in Europe and America. The brokers connected with the Tokyo Stock Exchange thus have always behind them sufficient credit to meet obligations and save their patrons from loss.

It is interesting to relate that since the foundation of the Tokyo Stock Exchange there have been no more than two or three instances of failure to meet responsibility, and in each case the Exchange itself met the responsibility. In fact all deposits for orders are covered by a double guarantee, that is by the broker and the Exchange itself. Before a broker can register on the Exchange he must have a license from the government and must deposit a certain sum of money with the Exchange as security. At present there are over 140 such brokers belonging to the Tokyo Stock Exchange ; and all transactions in bonds and stocks must be put through by these brokers. All the patron has to do is to instruct the broker as to paper and price of what he wants to buy or sell, and the transaction will be put through with the same care for his interests as if he himself were in charge of it. The broker is under obligation to act as directed by the patron and to inform the latter as soon as the transaction is completed. Everything must be done in due accordance with law.

The Exchange has its own laws and regulations for the protection of its patrons, and brokers are always fully under the control of the Exchange and subject to its laws. When orders are placed with the Exchange the earnest money must be deposited at the same time The amount is set at ten per cent of the current price of the paper desired. Bonds and stocks which are not subject to unusual fluctuation demand less earnest money than those more erratic. For instance the shares of the Nippon Yusen Kaisha fluctuate but slightly, and so require a comparatively lower rate of earnest money ; whereas the shares of the Tokyo Stock Exchange itself are liable to great fluctuation from day to day and necessitate a higher rate of deposit money. The rates are decided upon at a meeting of the directors of the

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Stock Exchange and promptly published in open market. The brokers must pay in the deposit money to the Exchange before buying or selling as the case may be; and on the conclusion of the transaction settlement is immediately made at the Exchange. The Tokyo Stock Exchange is noted for the promptness of its settlements, as well as for the expedition with which it puts through its transactions. If a purchaser should fail to put up his earnest money at the time of the transaction the broker has to make good for him, and the broker is responsible for dealing with his patron and must collect the money from him. If prices fluctuate in favor of a purchaser after a transaction is done, well and good; but if the tide goes against him, he must make good the deficiency to the broker. This duty of making up deficiency caused by fluctuation in the market is called *oijiki*: the *oijiki* then is a secondary deposit of earnest money, paid in when the first deposit proves insufficient by half. Should a purchaser not respond to this call the broker is free to dispose of the purchase as he pleases. For example, suppose a patron wants one Nippon Yusen Kaisha share at 125 *yen* and deposits 5 *yen* as earnest money; if quotations rise or remain the same no *oijiki* is necessary. But should the shares fall, say to 122 *yen*, then an *oijiki* of 3 *yen* would be required; and if the shares went down still further, say to 120 *yen*, another 3 *yen* would have to be paid in, so as to maintain the required rate of deposit money all the time.

Usually the Tokyo Stock Exchange has three forms of settlement: those at the end of each current month; those at the end of the following month; and those at the end of the quarter. Of course spot transactions are also carried on, and exchanges of values done there and then. The transactions carried out by a broker and settled on the spot are called *teiki*, those settled at the month end are known as *tōkiri*; those at the end of the following month are called *nakamono*; while those settled every quarter are known as *sakimono* transactions. The manner of settlement is thus optional, according to the convenience of patrons.

In many cases, of course, occasion for settlement does not arise, as stocks bought to-day may be disposed of to-morrow; and sometimes these purchased in the morning are sold in the afternoon. One transaction may thus frequently cause another, when immediate settlement can be made. Such resales are known on the Tokyo Stock Exchange as *tenbai*, while repurchases go under the designation of *kaimodoshi*. The patron may buy and sell the same stock as often as he pleases within the time set for settlement; and herein arises the opportunity for speculation. The above may be illustrated by a concrete example.

A certain man leaves an order with his broker for 1000 shares at 120 *yen* a share, and entrusts him with the required amount of earnest money, amounting, say, to 12,000 *yen*, or 12 *yen* a share. The broker in due time advises that the transaction is done. But the shares now fall to 114; so the purchaser pays in 6 *yen* per share more as secondary guarantee money, and thus retains the right of purchase. Then the quotations go up to 130, and then he at once sells his 1000 shares, gaining 10 *yen* per share. The broker now deducts his commission and the patron receives his balance without having ever had the trouble of any actual transfer of stock bought and sold, having cleared 10,000 *yen* by the transaction. Of course the broker takes his legal commission regardless of gain or loss on the part of his customer, and presents an accurately balanced account promptly.

It is further interesting to note that on the Tokyo Stock Exchange the shares only of companies with a capital of over 1,000,000 *yen* are dealt with. The most important shares now on the market are these of the following companies: Nippon Yusen Kaisha; Tokyo Kisen Kaisha; the Industrial Bank of Japan; Tokyo Gas Works; Tokyo Electric Company; Kinugawa Hydro-electric; Kanegafuchi Spinning Co.; Fuji Gas Co.; Taiwan Sugar Refining Co.; and the shares of the Tokyo Stock Exchange.

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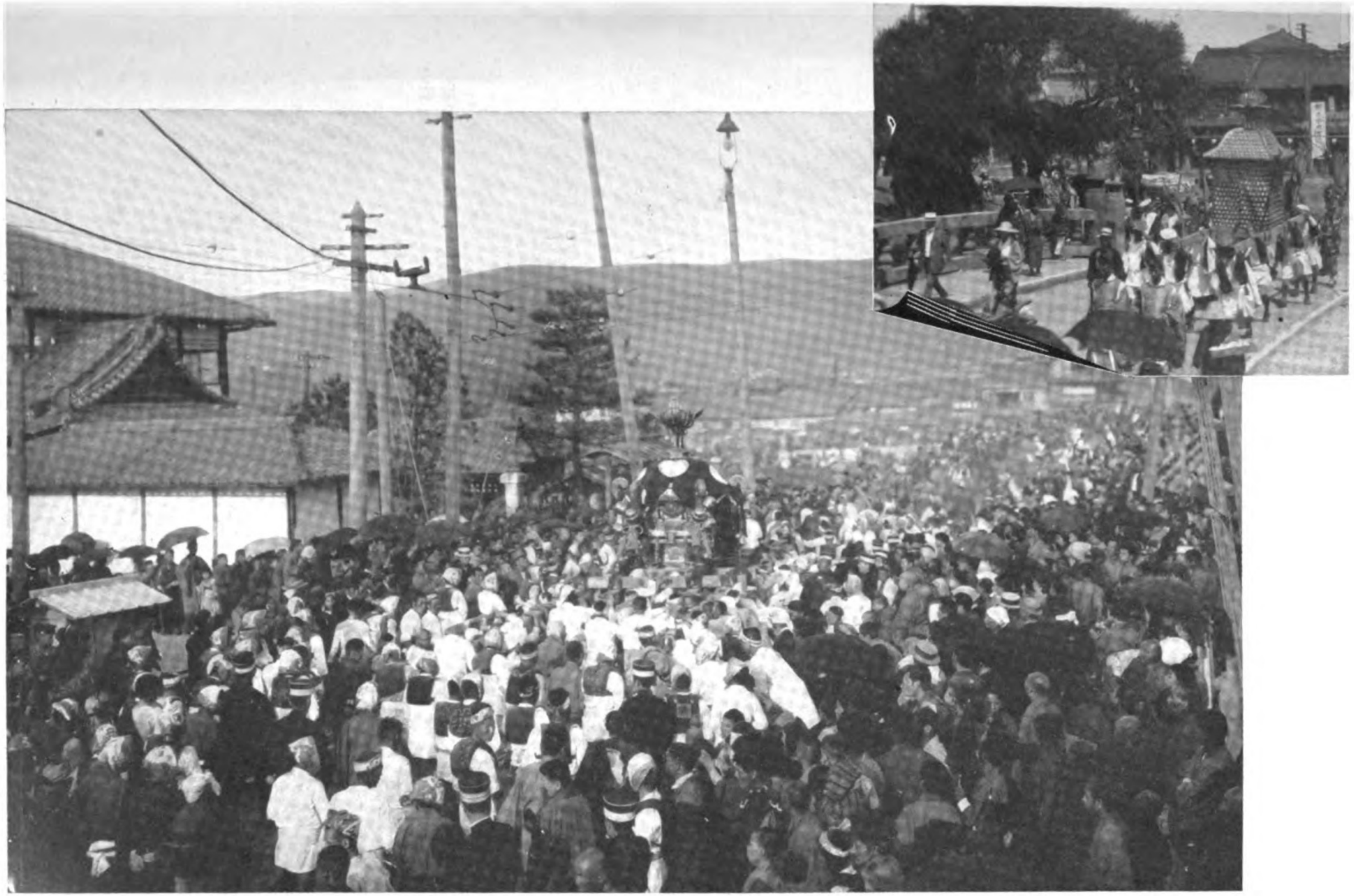

A CROWD AT THE GION FESTIVAL. *Une foule à la fête de Gion. Ein Volkshaufen beim Gionfest.*

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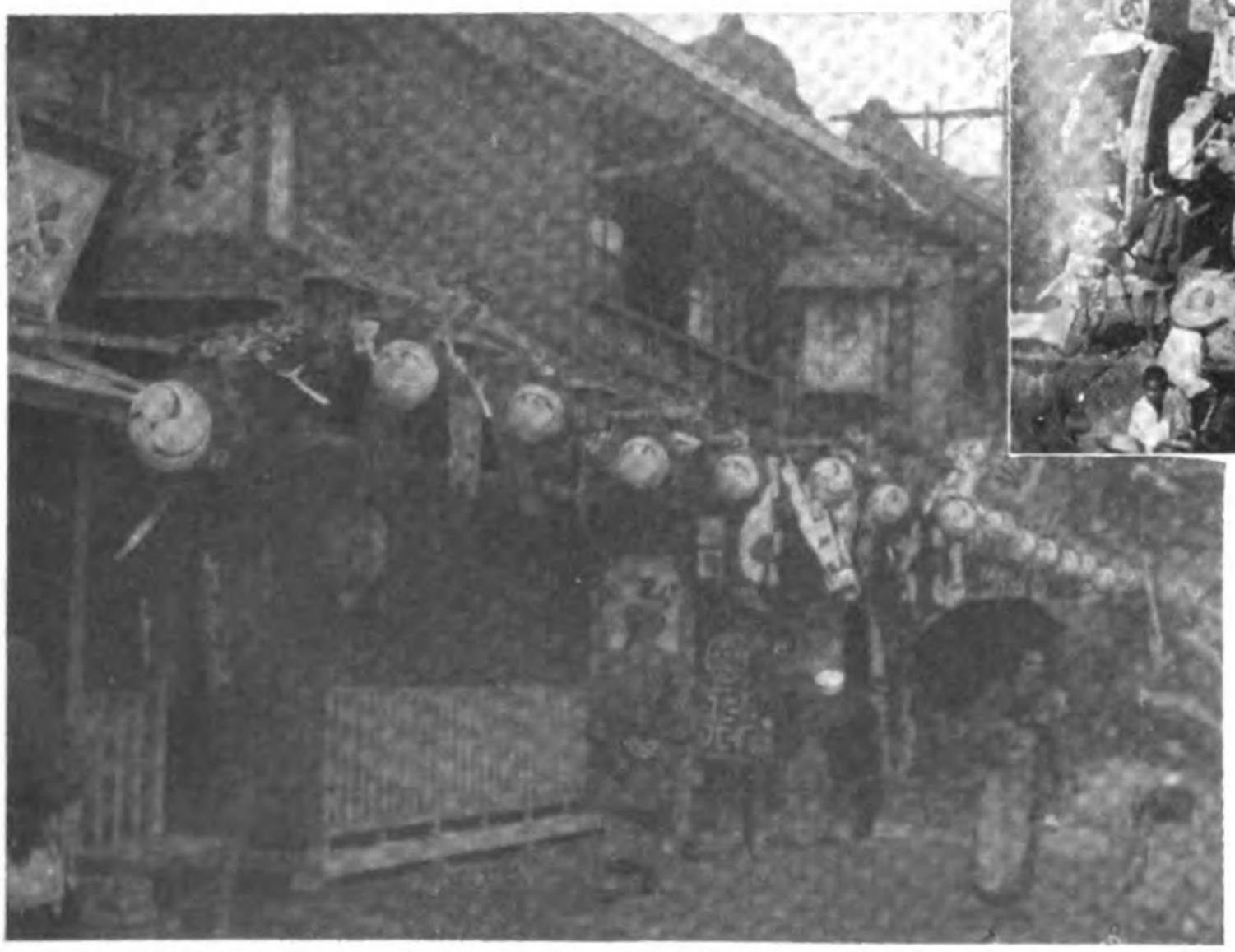

SCENES FROM THE GION FESTIVAL. *Scènes de la fête de Gion.* *Szenen vom Gionfest.*

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FESTIVALS OF JUNE

By F. YAMAZAKI

AMONG the more noted festivals of June is that known as the *Gion-ye*, celebrated on the 7th of the month each year at the *Yasaka Jinsha*, Kyoto. The *Gion* is a very ancient festival, the first record of which dates from the time of the Emperor Yenyu, 970 A.D., and is in honor of Prince *Susa-no-ō-no-mikoto*, and his consort, the lady *Inada*, and their son, prince *Yahashira*.

The *Gion* festival is noted for the splendor of its paraphernalia, including its great god-car and shrine drawn by oxen in procession, surmounted by a colossal halberd, the whole presenting a scene imposing and picturesque in the extreme. The central figure is decorated with elaborate brocades, and in front is a beautiful youth selected from among the dancers of the village, attended and fanned by other boys, each crowned, and wearing a kind of *tsuzumi* about the waist. In the back-ground on the same car is an orchestra to whose music the whole procession moves. The famous *naginata hoko* (halberd) forged by the noted swordsmith, Sanjo Munechika, is seldom taken out in the procession now, an imitation being substituted lest any mishap should befall the precious original. It is said that there is sufficient virtue in touching the famous *hoko* to cure fever. There are six *hoko* in the great procession, and the festal cars are drawn westward along the Shijō road, which is lined with numberless spectators, all dressed in their best, while the houses along the route are decorated with gilt window screens. Just as the *Kamo* festival was representative of the upper classes, a survival of the customs of the Heian period, so the *Gion* festival is of the middle classes, especially the merchants, and symbolizes the most sacred and ancient rites and customs of the common people.

Another June festival, or religious custom, of more than passing interest is that called the *Misogi*, or *Natsuharai*. Anciently it was the custom for one to atone for a crime by shaving the head and cutting of nails of fingers and toes. Prince Susa-no-ō, celebrated in the *Gion* festival, is said to have been obliged to obtain pardon for an offence in this way. As the mode of atonement was found rather inconvenient, it was in time modified to what is now known as *harai*, a kind of vicarious atonement. A *gohei* of linen or paper, cut to resemble a human figure, is rubbed on the body of the offender to take his sins, and then the sin thus transferred to the *gohei* is thrown into the stream and forever borne away. The priests of Shinto temples supply the *harai* to penitents. The following old song suggests something of the associations of the famous custom.

Kaze soyogu
Nara no Ogawa no
Yugure wa
Misogi zo natsu no
Shirushi narikeru.

Up Nara's stream
The evening wind is blowing;
Down Nara's stream
The Misogi is going:
So Summer has come, I know!

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Japan has many a legend associated with the divine ancestor Susa-no-ō. One of the most interesting is the *Chinowa*, which one is reminded of every time one sees the straw ropes suspended from the *torii* of Shinto temples. It is said that once when Prince Susa-no-ō was sojourning by the south coast be came at night to the cottages of two brothers, *Sonin* and *Kyotan*, the one poor and the other rich, the poor man alone offering the Prince hospitality and thus entertaining angels unawares. Eight years afterwards the prince again visited Sonin's humble cottage; and in the evening he had Sonin make *Chinowa*, or straw rings to hang over the gate; and that night a fearful pestilence broke out in the place, slaying both man and beast, but it did not harm the family of Sonin. Afterwards it came to be the custom to make *Chinowa* and call oneself a child of Sonin as a remedy against pestilence. The custom of hanging rings of straw from the *torii* of Shinto temples for people to pass under as a protection against disease, is still observed in Japan, especially at the Karasumori Shrine near Shimbashi.

From June 15th to the 17th, is held at the beautiful shrine at Miyajima the *Itsukushima* Festival. The long avenue leading up to the shrine is gaily decorated, and three boats are set side by side before it in which musicians sit and play. Around the boats are stuck up bamboo trees from which flags and lanterns hang. On the last day of the festival these boats are moved under the big *torii* familiar to lovers of Miyajima, the music floating sweetly over the water, charming the thousands that gather to celebrate the festival.

Another picturesque water festival also takes place on June 15th at Chikubushima, an island in Lake Biwa. Tradition has it that this tiny island sprang up in the year 80 A.D. and that when the priest Gyoki Bosatsu visited it he saw a divine person, which he understood to be the goddess *Benten*, and accordingly a shrine was set up in her honor. It is said that before that there had been a shrine there to the goddess *Uganomitama*, a Shinto deity, but consistently with the eclectic spirit of the time, the Buddhist goddess, *Benten*, was also given a place in the island's pantheon. The Emperor Shomu, 727 A.D., sent messengers to do honor to the shrine, and from that time the festival has been annually celebrated. A remarkable scene is presented when the statue of the goddess is taken out and borne acrosst he water in a boat resembling a bird, followed by a procession of boats, with music, the boats being decorated with lotus blossoms, in honor of the goddess, believed to rule the waves.

If one goes to the temple of *Bishamon* at *Kurama* on the 20th of June, he will see priests cutting up pieces of bamboo, and a crowd mysteriously looking on as participants in a curious ceremony, the meaning of which but few understand. The story goes that in far off times a huge snake came down from the northern mountain peak and was about to destroy the temple, when the priest recited a spell and the snake was cut to pieces. It required more than 50 laborers to cut up the monster body of the reptile and and deposit the remains on Mount Shizuhara. In memory of this event a big bamboo pole is set up. Two bamboos are also in the middle hall of the temple, and 20 priests, 10 on a side, are selected, the one party representing the province of Omi and the other the province of Tanba. With big swords they proceed to sever the bamboo, and the party that succeeds first, wins the day, and the province represented has the honor, and will have a lucky harvest that year. The bamboos thus cut down, are brought to the front of the temple and are there chopped into small pieces in memory of the serpent thus cut up of old. Then the priests offer prayers that Heaven may deliver the natives from plague, pestilence and famine.

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PROFESSOR SWEET POTATO

ONE of the distinguishing features of Tokyo is its sweet potato shops, where, during the colder months, roast potatoes can be had marvellously cheap, in halves, wholes or any part, the hot spuds proving a godsend to many a poor one on bleak days when a no more extensive meal might be afforded. Around the roast potato shops the poorer children crowd with their small coppers, anxious for the morsel which is to them what cream chocolate is to wealthy children of the West. The potato ovens are open to the street, and form not only an inviting place for sweets, but a convenient spot for getting a breath of heat for a shivering little body.

Japan is to-day *par excellence* the land of the sweet potato; and yet it was not always so; for the vegetable is but a recent importation, compared with most things Japanese. The tuber seems to have emigrated from China to the Loo Choo islands; and the manner in which it first found its way to Japan is of more than ordinary interest.

Long ago when the Lord of Satsuma, the neighbouring province to Loo Choo, opened intercourse with the government of the islands, the king of Loo Choo included some sweet potatoes among gifts sent to Prince Shimadzu. The prince was so pleased with the vegetable, finding it extremely palatable, that he requested some seed potatoes, and had them planted on his estate. From that time the sweet potato began to spread until now it is one of the most profitable and common vegetables in every corner of the Empire. It has, however, never lost its first name, *Satsuma imo*, or Satsuma potato, by which it is universally known in Japan. But the manner of its becoming popular in Tokyo, and the origin of the sweet potato ovens, remain to be told.

One, Aoki Konyo by name, presented to the Tokugawa government a memorial to the effect that, as the sweet potato was a vegetable easily grown, and prolific even in famine years, the poor should be officially encouraged to cultivate such crops in abundance. Thereupon the *Bakufu* had a sample of the tuber planted in the model garden in Koishikawa, Tokyo; and the results being all that could be desired, seed potatoes were ordered from Satsuma and the people commanded to grow the vegetable all over the country. In the one hundred and eighty years that have elapsed since then the sweet potato has taken possession of all Japan.

The most famous sweet potato districts in the vicinity of Tokyo are Kawagoe and Shimosa, the latter being somewhat more distant, but the Kawagoe variety is said to be the sweetest and most toothsome of all. Sagami and Kazusa are also noted for the abundance and quality of their sweet potato crops; for the nature of the soil in a locality has very much to do with the flavour of the potato. These districts supply the market of the capital, and Tokyo boasts the best in the Empire. Throughout the city the potato ovens are everywhere to be seen. The ovens are built of brick,

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plastered with cement. Into these iron pans are set at the top, underneath which are furnaces for straw. The potatoes are sliced up unpealed, or halved or quartered, according to the size of the tuber, and kept in the covered pans over a slow fire till roasted. The best ovens and the most palatable roasts are those with straw fuel. Two are three slices, nearly half an inch thick, are sold for half a cent. Boys and girls, and even older persons, can scarcely resist the temptation of indulging as they pass the familiar oven, with a happy-faced matron ever ready to hand out a hot potato at a moment's notice. As in the West girls are particularly fond of candy between meals, so is it with the lassies of Japan. Some of them would fain live upon *osatsu*, as they call the roast sweet potato. Rumor has it that there are but three things the Japanese woman really loves: pumpkin, theatre-going and sweet potato. So whenever a woman is perceived to be overjoyed, it is the custom to remark that she is as happy is if regaled on one of her three favourites.

Some slackness characterizes the sweet potato trade in January as a rule, since that is the season for *mochi*; and no one could possibly survive a repast of *mochi* and sweet potatoes combined. *Mochi* is, of course, the plum pudding of Japan, and is indulged in at the New Year season more universally and inordinately than its equally ponderous confrère, the plum pudding, in occidental lands. By the beginning of February most of the *mochi* is consumed, or has killed its wonted quota of patronizers, and then the people turn to sweet potato with a will and an appetite. *Yaki-imo* is then the antidote to hungry men and shivering children. During May and June the appetite falls off again, as the potatoes are unsuited to hot weather; but strange to say the appetite revives as early as August again, and the sale continues briskly until the New Year once more displaces it.

When you feel chilly in the honourable inside, as you stem the fierce winds of March in the Japanese capital, it is not necessary to be deprived of a warm potion by feeling unable to down a sweet potato; you can accomplish the same purpose by making the purchase and putting it into your bosom or pocket, where it will have the same heat-giving effect; and then you can patiently accommodate it to your time of eating. Many thus carry a hot potato about with them, and partake of it inwardly only when it begins to show feelings of decreased temperature. Thus it is not only food to the poor and illclad, but a hot-water bottle as well, and much more conveniently carried. No wonder the poor of Japan call down blessings upon the name of Aoki Konyo; and over his grave at Meguro in the suburbs they have raised a monument to cherish his memory, bearing this unique inscription *Kansho Sensei*, the Potato Professor.

Aoki's idea of being able, by promoting the cultivation of sweet potatoes, to preclude the dire effects of famine, has proved a practical proposition, and the whole Empire owes him a debt of gratitude that never can be adequately paid. In such esteem is the sweet potato professor regarded, that the late Emperor not only praised him for his benefaction to the nation, but in token of his merit bestowed upon him a high posthumous title of honour. At present there are more than a thousand potato ovens in

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Tokyo; and the sale annually totals more than a million *yen*. The keepers of sweet potato ovens allow nothing to go to waste, and are taken as types of exemplary frugality. The scraps and peelings are all saved and sold for horse feed; while the straw ashes from the fuel are sold for *hibachi*, the native brazier, for heating rooms, which must always have white clean ash surrounding the dainty charcoal fire in the center. The live coals are partly buried in the white ashes, which are noted for their capacity to hold the heat, and keep the charcoal alive.

This whole sweet potato industry may appear a trifling question to some; but to all who would understand the secret of Japanese thrift, it is a matter of extreme importance, as affording an insight into principles which have long characterized the course of Japanese civilization and been the main cause of the country being able to do so much with such limited means. The average Japanese can live and be happy where the average occidental would simply starve or come to naught. This can only be regarded as a high scientific quality. Evolution teaches us that the man most fitted to live is he who can most successfully cope with environment; and this quality the Japanese have developed to a higher degree than the people of the West. Every intelligent foreigner feels absolutely ashamed to realize that it costs him at least three times as much to live in the same environment as a Japanese of his own class and education. There is here a lesson for the people of the West, if peradventure they will but take it home before it be too late. The adoption of occidental fashions is increasing the cost of living in Japan; and in this Way the west is rendering Japan less capable of competing with the West; but there is hope that the Japanese will in time realize that the artificial creation of an environment to which the majority of the nation can not successfully conform, is an evil which will check the evolution of the Empire. A love of luxury and nonessentials is not the best thing for Japan to-day; nor indeed is it the highest ideal for any country; for the wisest men of all nations have been distinguished for their frugality and simplicity.

WHEN FUJI SMILES

When glorious Fuji deigns to smile,
The golden skies grow wide
And little hills bow low,
While summer showers step aside
To deck it with a rainbow!

Don C. Seitz

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A JAPANESE MAECENAS

By. PROFESSOR E. W. CLEMENT

THE title of "Japanese Maecenas" has been commonly and appropriately applied to Mitsukuni, Prince of Mito, who lived from 1628 to 1700 A.D. He was of the famous Tokugawa family and a grandson of Iyeyasu, the founder of that last dynasty of Shoguns. He is known in history as Mito Kōmon,* or Mito Chunagon,† and also by his posthumous and well-deserved title of Gikō, which means "righteous prince." And it is because he was himself a scholar and the patron of scholars, that he has been given the title of "Japanese Maecenas."

He was not the eldest son; but at the age of five, he was made heir to the principality by his father. At the age of seven, he was one time with his father and watched the beheading of some criminals. The night was very dark; but, when his father asked him if he could bring the heads of those men, he unhesitatingly replied in the affirmative. He then went alone to the place of execution, searched in the darkness for the corpses, took hold of the heads, and brought them by the hair to his father.

When his father died in 1661, Mitsukuni did not wish to succeed; but, by order of the Bakufu, the Shogun's government, he had to assume the power. He then called together his brothers, and said to his elder brother: "I am very much ashamed to supplant you. I wish to make your eldest son, Tsunakata, my successor." Therefore, he did so; and he also adopted Tsunayeda, the second son of his elder brother; while his own son, Yoritsune, become the heir of that elder brother.

In those days, when a lord died, his favorite servants usually committed *harakiri*; so that, when Mitsukuni's father, Yorifusa, died, a few planned to kill themselves; but Mitsukuni prevented them from carrying out their intention. Afterwards the government prohibited that practice.

In the government of his principality, Mitsukuni, although he is said to have been sometimes cruel to those who opposed him, appears in the main to have adopted a kind and wise policy. He often disguised himself, and, going around to the villages and hamlets, investigated the condition of the common people. He assisted poor families; and, as an example of industry, cultivated his own rice-field. "He prohibited luxury and made taxes low." For several continuous years, the dry season was very severe, so that the crops suffered great damage, and the taxes could not be paid in full. Accordingly, Mitsukuni diminished by half his own supply of dishes, food and clothes. He also formed a plan to build public granaries in many places. On account of this regular storing of provisions, when, in 1836, there came a great famine, not a person

* Because he held office as one of the Advisory Council of the Shogun. In fact, he was considered a kind of Vice-Shogun.

† Part of the material of this article is used, by permission, from the authors' various papers in the Transactions of the Asiatic Society of Japan.

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A SWEET POTATO OVEN. *Un fourneau pour les patates.* *Ein Kartoffelofen.*

WAITING FOR HOT POTATOES. *Ils attendent les patates chaudes.* *Sie warten auf heisse Kartoffeln.*

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MITSUKUNI: THE JAPANESE MAECENAS

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NISHIYAMA, A VILLA OF MITSUKUNI

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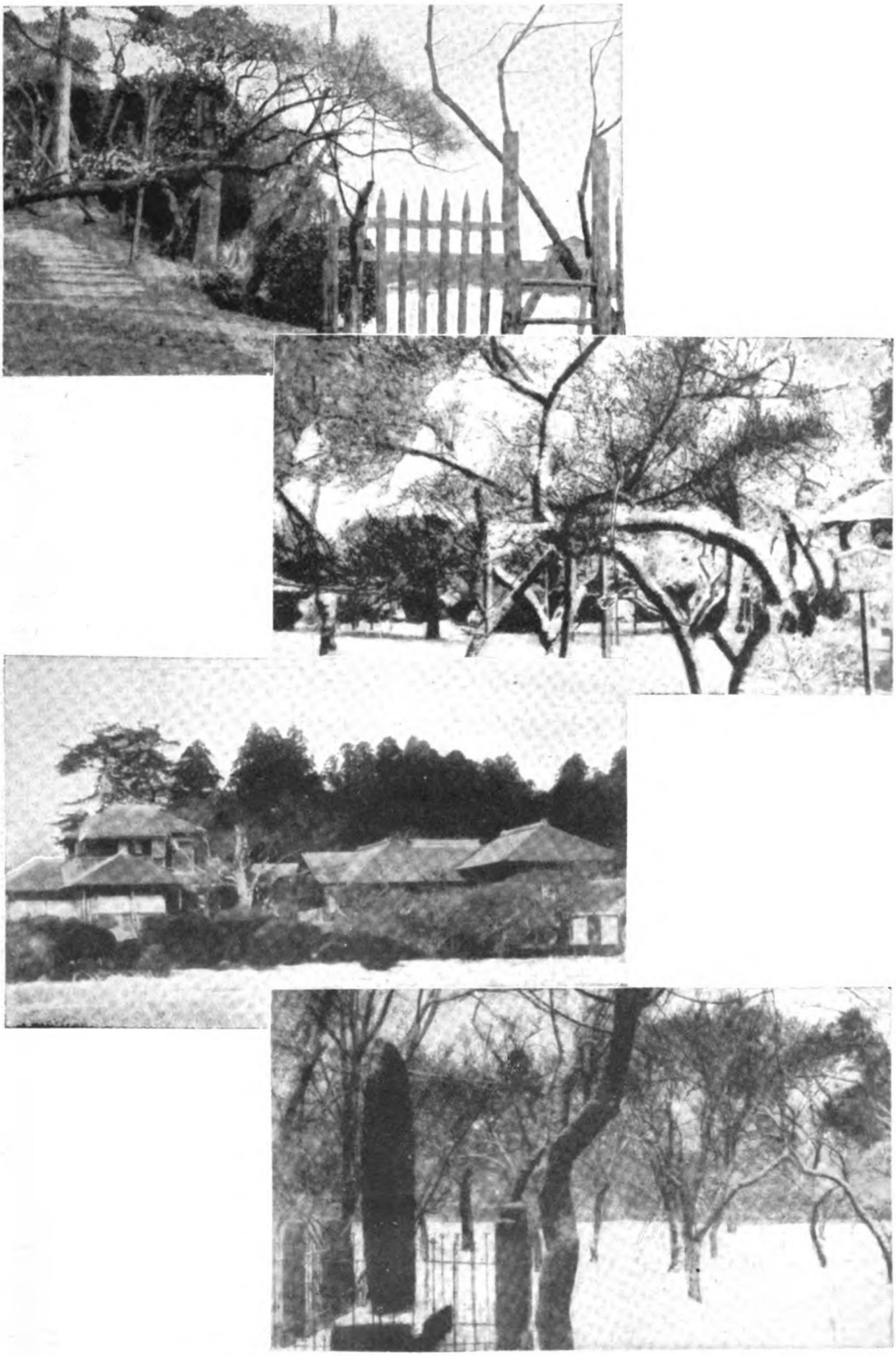

MITO PARK: HOME OF THE JAPANESE MAECENAS

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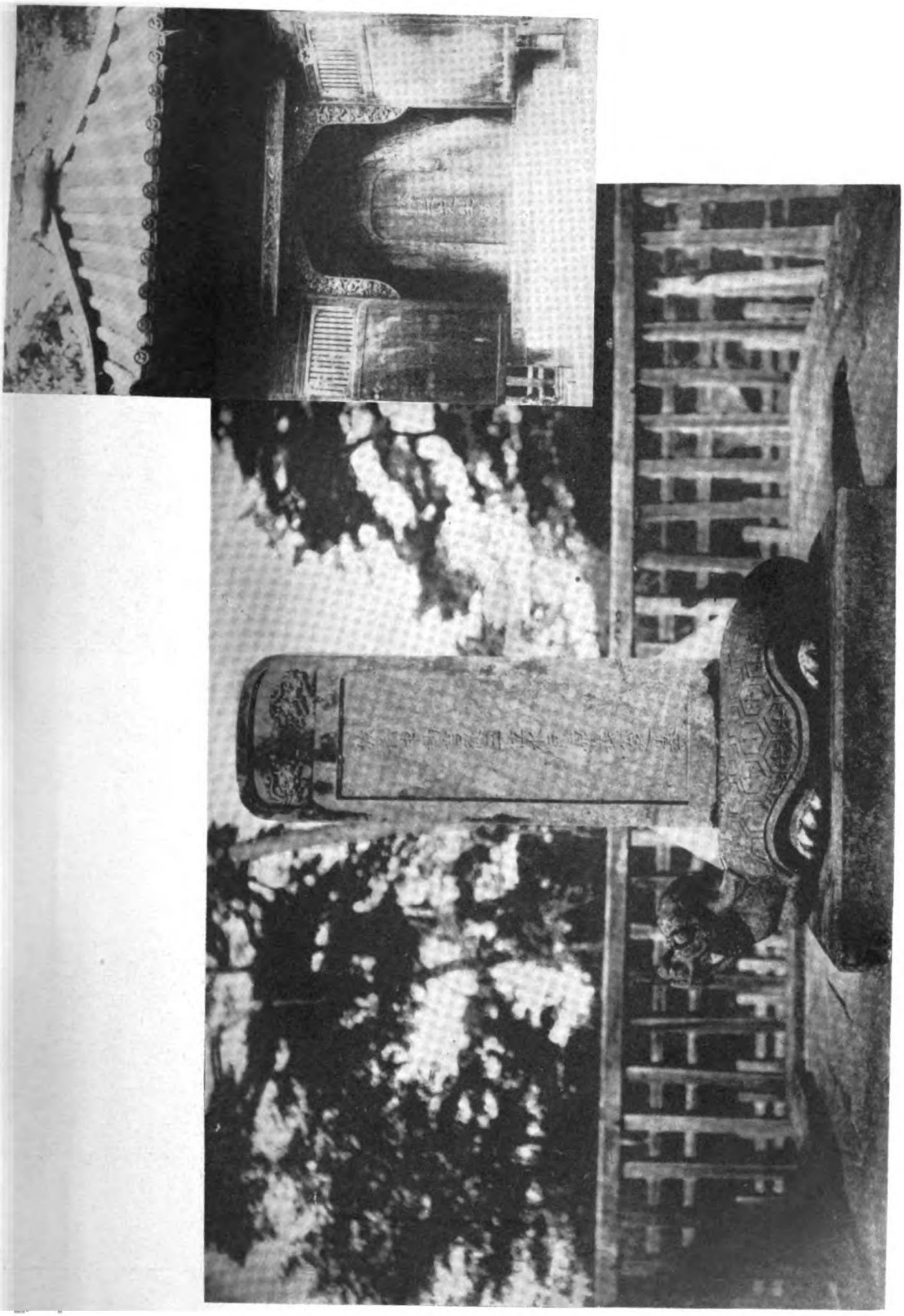

MITSUKUNI'S TOMB

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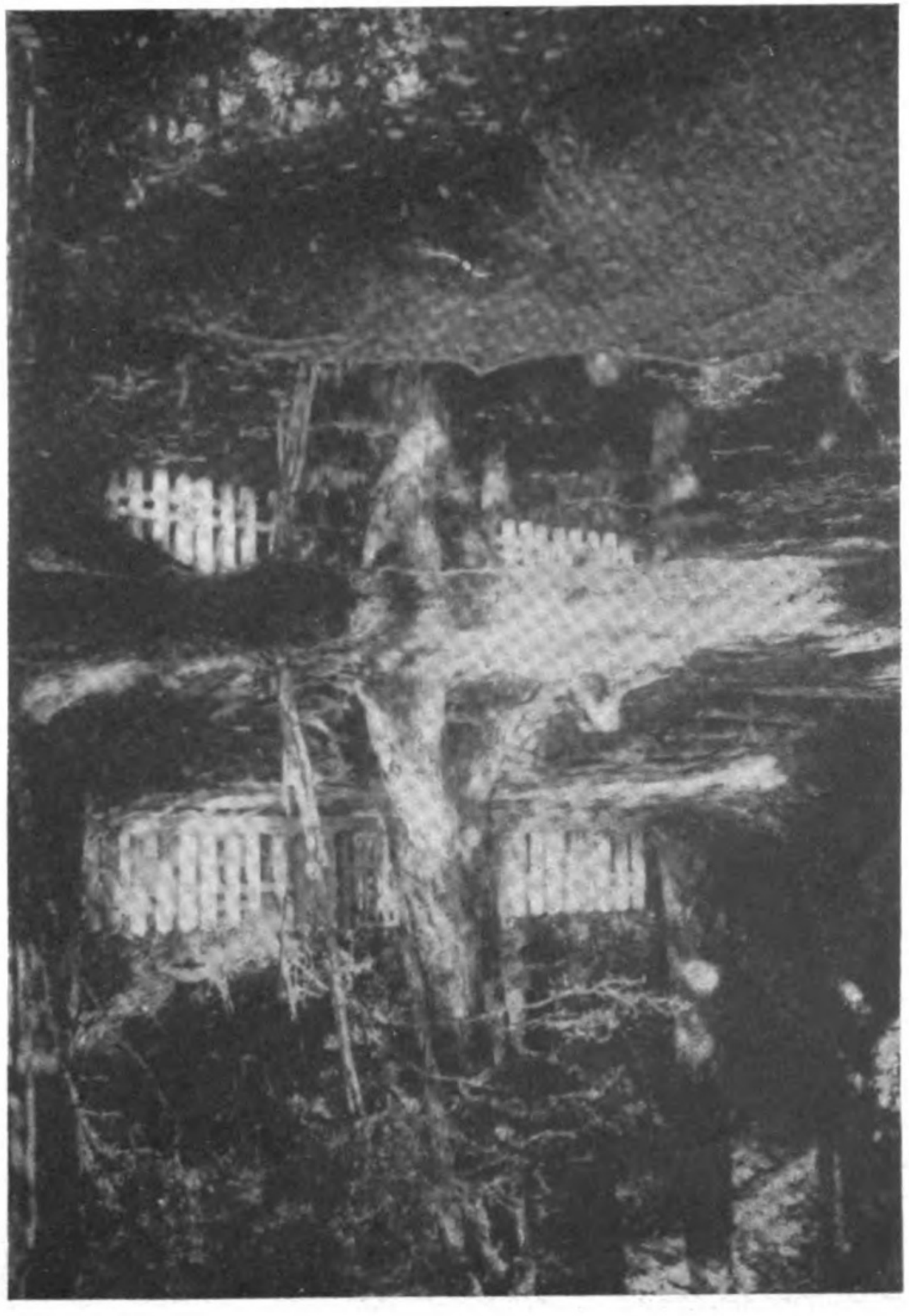
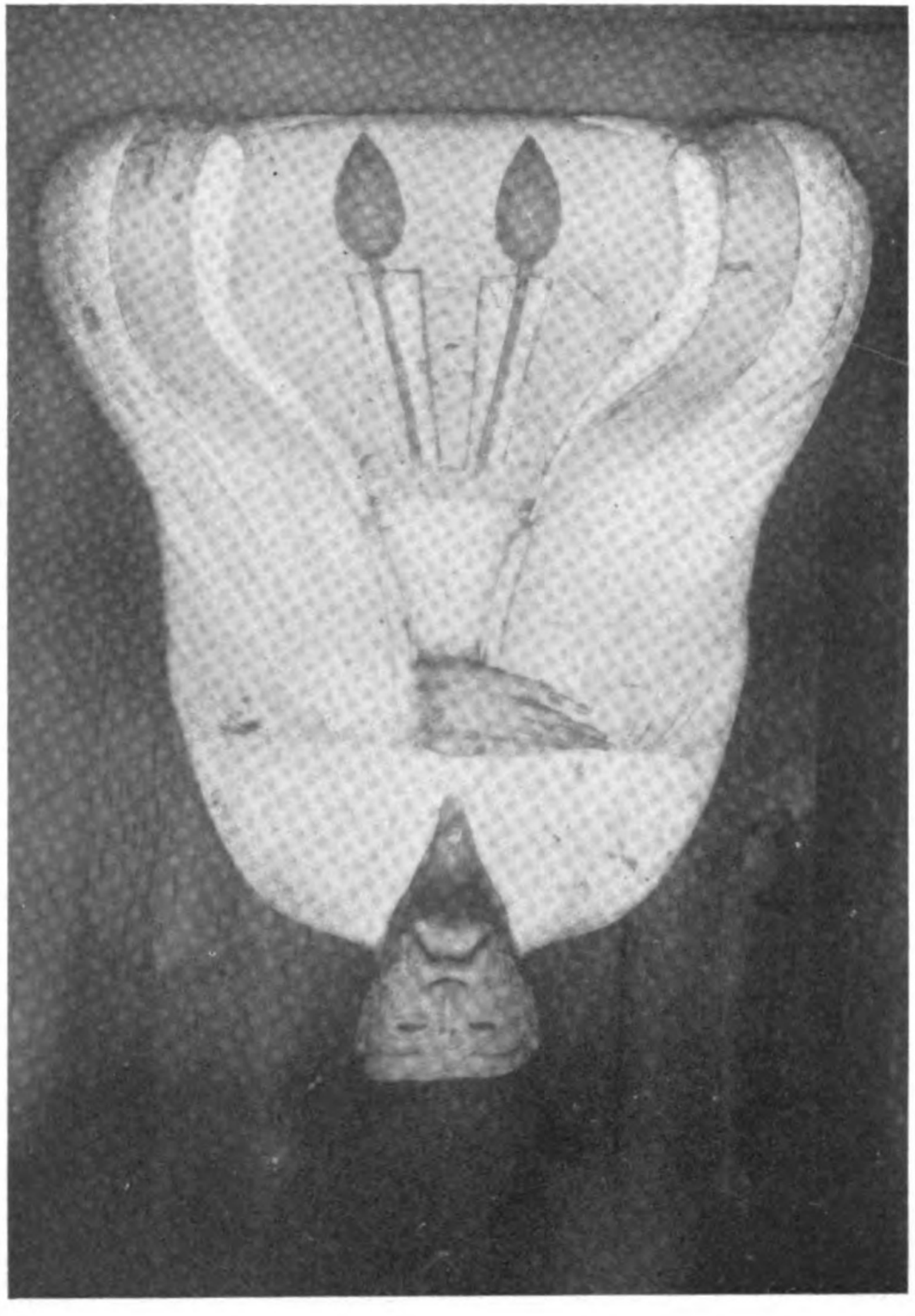
GRAVE OF SHUSHUNSUI



STATUE OF SHUSHUNSUI



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perished within the dominions of the Prince of Mito.

Mitsukuni also erected a light-house at Minato, the port at the mouth of the Naka River; he built large ships and sent his subjects on voyages to Manchuria. He planted pine trees on the wayside of the direct road from Mito to Yedo. He opened many pastures; and he planted many useful trees, such as the paper-mulberry, wax and lacquer trees.

In his position of prince *(daimyo)*, he had occasion to issue a little pamphlet called "*Giko Meirei*," or "Giko's Instructions," or, more fully, "The Instructions of Mitsukuni, Mito Kōmon, to his Retainers." The following is a summary of the same, compiled from the writer's translation thereof:—

PREFACE

The reason why I now propose to offer my humble opinion in detail as to what I think we must bear in mind is, that both you and I, together developing in righteousness and correcting evils, may not be ashamed to be compared with the honorable lords and retainers of ancient times, and may make ourselves well qualified to be referred to in the future, by way of illustration, as ideal lord and retainers. I ask you to appreciate my inmost heart and give me your opinions and counsel in all things and on all occasions. In ancient times sagacious princes invited the remonstrances of their retainers. How much more reason is there that I, who, without any merit, became prince through the accumulated virtues of my ancestors, be anxious morning and evening lest I should act contrary to your wishes and violate the principles which should govern the conduct of a prince. I beg, therefore, that you will kindly inform me without reserve of anything which is not right in my private conduct and in all matters pertaining to the administration of my province. Among such matters the government of the province is one which concerns the people, however trivial the question at issue may be. Therefore, as small matters even are of importance, I am bound to receive your instructions on the subject. You should not act in this matter with reserve. I fear, however, that you may be actuated by the feeling that what you say would offend me. And you may shrink from repeating your warning, because I have shown myself to be so unworthy as to become angry at a sharp remonstrance directed against my private misdemeanours. Should such a feeling ever arise on my part, it will be only momentary, for I affirm with bow and arrow* that my real desire is what I am now expressing to you. Therefore, as I have no wish to conceal anything from other persons, I implore you to remonstrate with me, without regard to my feelings, about anything, no matter what it may be, which you may see or hear or which others may tell you. Whether it be true or false does not matter. If it be, for instance, that I am too much inclined, even in a slight degree, to amusements or wilfulness; that I am too fond of women; that there is too much extravagance in my household; that I am haughty on account of my position or ability; that I do not heed advice; that I am unjust in the bestowal of rewards and punishments; that I keep worthy retainers at a distance and encourage

* An oath used by *Samurai*.

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flatterers; that I neglect learning and military preparations; that I have no sympathy with my retainers and the peasants; that I have a passion for useless articles; that I squander money; that I devote myself too much to building; that I forget what I owe to my position; these, and many other things which may occur to you, call for remonstrance. With reference to such things, you may place your views before me, when we meet, either orally or in writing. If it is a matter which should not be made public, you may send me a confidential letter, which, of couree, no one else will be allowed to read or to delay in delivering to me.

Section I.—Learning.

Learning is nothing else than knowledge of the Way in which men should walk, and is necessary above all things. It should not be superficial or obtained from a merely selfish motive. It includes not merely reading, but also meditation and good behaviour; and in some cases it may be acquired simply by listening to well informed friends. The works recommended for a course of study include "Shōgaku;" "Shisho" ["Daigaku," "Chūyō," "Rongo" and "Mencius"]; "Kinshiroku" [a commentary by Shushi on Chinese philosophy]; and, if possible, "Gokyo" ("Five Classics"), including "Ekikyo" (a treatise on chances or changes), "Shokyo" (a treatise on moral and religious topics), Shikyō (a treatise on poetry), "Shunju" (an histōrical work), and "Raiki" (a treatise on etiquette); these, of course, are all works of Confucius and his disciples.

Section II.—Filial Piety.

Sections III., IV.—Fidelity.

The true *samurai* must have a heart as firm as iron and stone; but he must also be a man of gentleness and mercy. He must not be hypocritical but perfectly sincere.

Section V.—Politeness and Humility. Section VI.—Simplicity. Section VII.—Honesty. Section VIII.—Etiquette. Sections. IX., X.—Military Preparations.

Sections XI., XII.—Mourning.

Cremation strictly forbidden. Fifty days' mourning for parents. Decorous conduct during period of mourning.

Section XIII.—Informers.

Section XIV.—Feasts.

Very plain supper at social gatherings. Entertainment does not necessarily mean nice liquor and delicious food, but rather a warm reception and kind treatment.

Section XV.—Military Equipments. Section XVI.—Buildings. Section XVII.—Philanthropy.

Section XVIII—Duties of *Samurai*.

There are four classes,—*Shi*, *Nō*, *Kō* and *Shō*. Each has its own business. Those belonging to the *No* class are devoting themselves to agricultnre; those of the *Kō* class are promoting industry; while those of the *Shō* class are engaged in trade All of these three classes contribute something towards benefiting human society. What, then, is the use of ths *Shi* class? Its only business is to preserve or maintain *giri*, ("right"). The people of the other classes deal with visible things, while the *samurai* deal with invisible, colourless, and unsubstantial things. Some may think, therefore, that the members of the *Shi* class are entirely unnecessary. But, if there were no *Samurai*, right (*giri*) would disappear from human society, the sense of shame would be lost, and wrong and injustice would prevail. Therefore, *samurai* must be unselfish and manly and pursue a straight-forward course, regardless of their own interests. Story about Kogikyū, a Chinese official, who would allow no vegetables to be raised or clothes to be woven on his premises, because salaried *samurai* should not compete with the common people in pursuit of gain and deprive the latter of their means of livelihood; *samurai* should not be actuated by avarice or selfishness, but should always act in accordance with the principle of *giri*, as expounded by the ancient sages.

But Mitsukuni, or Gikō, is best known as a scholar and a patron of scholars. In his time, the Shogun's government,

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favoring Chinese learning, literature and ethics, established a library and a school, and built a temple to Confucius, in Yedo. To this library the Prince of Mito presented many old Japanese manuscripts. But, not being content with these opportunities, which were outside of his domain, he collected books and established a library called Shoko-kwan. The succeeding princes added to it from time to time, so that now it amounts to more than 200,000 volumes, most of which are Chinese and Japanese works, though a few Dutch books on natural history and zoology are included. It also contains forty-five models, about the size of an ordinary dog kennel, and of various styles, of Confucian shrines.

In the Shokokwan, Mitsukuni not only collected many valuable works, but he also called in "a host of scholars from all parts of Japan." and invited to Mito a learned Chinese, named Shu Shunsui. The latter was among those Chinese scholars, who, when the Ming dynasty was overthrown by the recent Shing dynasty, fled from China and found refuge in Japan. Shu Shunsui died in Yedo in 1682 at the age of 83, and was buried on Mount Zuiriu, about 15 miles north of Mito. The tomb of this Chinese scholar is in the heart of the woods among the sepulchers of the Mito princes. The monument is inscribed, on the front with his name and titles, and on the other three sides with his biography.

It was also during the time of Mitsukuni that another Chinese, named Shinyetsu, became a priest of the Gion Temple (Buddhist) in Mito, and dying there, was buried within the precincts of that temple.

Thus, with excellent Chinese and Japanese scholors* under his patronage, Mitsukuni began literary labors on his own account. He wrote 20 volumes of essays on various subjects; 5 volumes of Japanese poems; 510 volumes treating principally of various Japanese rites and ceremonies; and, last but not least, the "*Dai Nihon Shi*," or History of Great Japan" (242 volumes). This last work, "written in the purest Chinese," began with the reign of Jimmu Tenno, the founder of the Japanese Empire in 660 B. C. (?), and was brought by Mitsukuni "down to the time when the two Imperial courts became united in one" (1393 A.D.) after the temporary schism. The subsequent princes gradually added to it and circulated it by copied manuscripts" until 1851, when the wide demand for it induced its publication in print." The original work includes "a chronological record of events and biographics of particular persons;" and, although it often needs explanatory notes, "it is considered to be the most complete ever written in this country" (Japan). This history has been described as "the classic which has had so powerful an influence in forming the public opinion which now upholds the Mikado's throne;" and Mitsukuni has been called "the real author of the movement which culminated in the Revolution of 1868."

Now, the reader may be perplexed, as was the writer at first, because the Mito princes of the Tokugawa family, in the time of Mitsukuni and afterwards, were Imperialists in opposition to the Tokugawa Shogunate. In the case of Mitsukuni, this feeling found expression, not merely in words, written and oral. He also raised a monument at Hyogo to Kusunoki Masashige, the famous general of the Emperor Go-Daigo (Daigo II) in the fourteenth century; and for that monument he wrote the simple inscription: "Alas! loyal Kusunoki's tomb!" He did this, it is said, to arouse once more feelings of loyalty to the Emperor. And, for a similarly patriotic motive, Mitsukuni was found in opposition to the Shogun and in loyalty to the Emperor.

Chiefly, it is probable, on account of the literary activity, Mito became very famous and influential throughout Japan. The name of Mitsukuni was known in Korea, China and other countries; and "foreign deputies never neglected to inquire after his health." As Dr. Griffis says, "the province of Mito was especially noted for the number, ability and activity of its scholars." "The

*It is said of Mitsukuni, that he ordered his scholars, instead of following the custom of shaving their heads to let their hair grow long.

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schools of Mito were the best in the Empire. On account, therefore, of its literary, educational and political activity, Mito has received the appropriate appellation of "the Boston of [Feudal] Japan."

In 1690, Mitsukuni, probably on account of his political principles, was obliged by the Shogun's government to resign the administration of his clan to his adopted heir. Another account expresses it as follows :—

It was on the fourteenth day of the tenth month, in the third year of Genroku (1690), that Prince Mitsukuni became 63 years of age.* On the following day, he retired from active service and was honoured by the Shogun with appointment to the position of Gon-Chunagon. With reference to this promotion he wrote the following poem :

Kurai-yama
Noboru mo kurushi
Oi no mi wa ;
Fumoto no sato ni
Sumi yokari keri.

"The ascent of the mount of rank is difficult for such an aged person ; it is better to dwell in the village at the base." There is probably a pun in the expression "Kurai-yama," which may mean also "dark mount," and would then refer to the unforeseen future. Prince Mitsukuni was certainly not an ambitious man, and at that advanced age might well dread promotion to a responsible position at the court of the Shogun. Being a scholarly man, he much preferred retirement from active, public life in the quiet and beauty of Nishiyama, a few miles north from Mito. There he died in 1700.

When he was about to return from Yedo to Mito, he left for his heir a poem, which contained the following points of advice : "Govern with mercy ; calamities arise from the harem ; do not violate the laws of the five relations ; morning and night think about loyalty." Truly "loyal" was this "Japanese Maecenas."

Mitsukuni is buried in the family cemetery at Zuiriu, in the heart of the hills, about 15 miles north of Mito. The general style of construction is the same for each of the many tombs there. The monuments are of marble ; and they stand, as one looks in from the entrance of the burial-ground, with the prince on one's left and his wife on one's right. Each monument rests upon the back of a tortoise (which is an emblem of long life) and is inscribed with only the name of the deceased. Below Giko's sepulcher is a smaller tomb, made by himself and inscribed *Bairi-sensei no haka* (The plum-village teacher's tomb).

The influence of this Japanese Maecenas upon his country was remarkable. He was, as we have seen, an important factor in the Renaissance of Learning in Japan in Tokugawa days. As a student and teacher of both Shinto and Confucianism, he enjoys a full share in the credit of harmonizing those two doctrines and developing what is known as Bushido, a kind of Japonicized Confucianism, which had a powerful influence upon the manners and morals of Feudal Japan. As the author of *Dai Nihon Shi* and other Imperialistic works, he was the founder of a school of political science, which had its full fruition in the restoration of the Emperor to complete authority. It was along three lines that the Japanese were gradually led to renewed political, or administrative, unity, that is to Imperialism. One line was Confucianism, which emphasized loyalty ; another was historical research, which exhibited the Shogun as a usurper ; and a third was the revival of Pure Shinto, which necessarily and spontaneously accompanied or followed the second. Along these roads, all of which led to the Emperor at Kyoto, the pioneer was Mitsukuni, Righteous Prince of Mito and a real Japanese Maecenas.

* By the Japanese inclusive method of reckoning.

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THE IDEAL

Naku ni sae
Warawaba ikani
Hototogisu.

❋

So lovely in its cry,—
What were the cuckoo if it laughed?

Mitsu-Jo (1572-1647)
Tran. by B. H. Chamberlain

THE NIGHTINGALE

The nightingale* doth sing at dinner time,
And when it sings 'midst clash of plates and cups
No one doth care to hear.

Buson, 1716-83
Tran. by the late Prof. Arthur Lloyd

* The Japanese nightingale (*uguisu*) sings by daylight.

LIFE

Think of eternity, past and to come,
And life is but as when a man escapes
A fleeting shower beneath some sheltering roof.

Sogi, 1421-1502
Tran. by the late Prof. Arthur Lloyd

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A DREAM OR NO?

IN the days of the Tokugawa régime there lived in Yedo a fishvendor named Kuma. Like most men, he had a wife; and with her he lived on the best of terms through many a happy month. But as time went on, and years burdened him with the nervous stress and strain of making ends meet, he fell into the *saké* habit, and himself and helpmate were reduced to poverty. The now unhappy wife pleaded day in and day out with her fallen husband, but he was deaf to all entreaty, and her beseechings were in vain; for when *saké* takes hold upon a man it is easier for the leopard to change his spots than for him to reform.

On a certain morning when the wife awoke from her uneven slumber, her still more restless partner was not to be seen. This caused her no great surprise, for it was his part to rise early every day and be at the fishmarket in time to have a choice of the best of the previous day's catch; but there was no doubt that this morning he had betaken himself to work much earlier than usual. While she pondered the matter over at her leisure, Kuma himself was wandering down by the Shibahama shore, waiting for the market to open. The dawn was breaking, but the sun had not yet appeared. The sea was a heaving leaden gray, as heavy looking and dull as his own *saké*-stunted heart. For a moment he rested on a boulder on the beach; and as the early morning twilight deepened, he noticed something unusual at his feet. He stubbed it with his toes, and it proved not to be a stone. He picked it up; and lo, it was a leather purse. Opening it anxiously he found within the sum of 100 ryō in shining gold.

Like most men of his class and kind under such circumstances he suddenly concluded that at last his troubles were ended; and so with visions of future ease dazzling his twinkling eyes, and his feet scarcely touching solid earth, Kuma set out for home with his treasure. The *saké*-bibber is wont to pride himself on his large-heartedness; so Kuma determined to begin his life of leisure by inviting all his friends to a spree to quaff the jovial bowl and have for once the time of their lives. As he squatted on the *tatami* in his tiny room, meditating on how best to carry out his generous intentions, he spied the remains of his last night's booze in a bottle near by. With the force of unbroken habit he placed the bottle to his lips, and before he knew where he was, he was in the land of dreams.

That Kuma had returned without fish naturally caused the wife some misgiving; but now that he was asleep, she searched him and was greatly amazed at the extent of his savings for the morning. Suspecting that something

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was not quite right about it, she laid it quietly away, and then awoke her blear-eyed lord. "Leave me alone," he expostulated. "I work no more. My purse is full of gold. See for yourself!"

The wife laughed in his face. "Don't talk such nonsense," she remonstrated. "You with 100 *ryō*? You have dreamed it, man!"

As the money was not to be seen, Kuma quite accepted the suggestion, and became convinced that it must have been a dream. Again he reiterated the story, loath to regard it as the result of his half-a-bottle of *saké*; but his wife chided him and said, "Why, you drank till past midnight, and have been sleeping ever since! What else could it be but a dream?"

Poor Kuma accepted it as such, and now began to regret that the dream had not come true. However, the dream gave him a new ambition. Henceforth he determined not to rest till he had saved 100 *ryō* in gold. From that day forward he gave up the *saké* cup, and settled down to business with a will. In a little over two years he not only had a respectable sum saved, but he was one of the most prosperous fishmongers in the city.

It fell upon a certain evening that the servants came into the room where the fishmonger and his wife were enjoying the quiet of the after-supper hour, and asked permission to go to the bath. Now that the house was absolutely to themselves, the couple began to chat about their good luck:

"What a happy and pleasant New Year we have had?" remarked the wife. "Yes, indeed," replied Kuma. "It is all the result of my temperance. I feel great shame when I look back to the miserable life I led you two years ago. It is indeed something to try and forget."

"Well," rejoined the wife, "we'll let bygones be bygones. The darkest cloud may have a silver lining. But for your dream, you might not have reformed. However, I have something to show you!"

Thereupon she went to her *tansu* drawer and pulled out a small *furushiki*, and unrolled the leather purse with the 100 *ryō*. When Kuma set eyes on it he knew it at once. He gazed at the purse in abject bewilderment for a moment, and then broke out in anger:

"That is the identical purse I picked up on the beach at Shibahama two years ago. What do you mean by treating me in this manner? You told me I must have dreamed it. You have *lied* to me!"

The wife remained unperturbed; and her unruffled manner calmed her wounded lord. At last she spoke:

"Well, with me it was this way. I knew somebody must have lost the money. Had you spent it you might have been put down as a criminal, and both of us should have suffered for it. You were not in your right mind at that time, and it would have been useless for me to have tried to reason with you. I saved you by leading you to believe it was a dream. I handed the money over to the police, as was my duty; but after keeping it for more than a year, the owner has not been found, and the money has been returned to me. Now that you know how to take care of it, here it is for you!"

Kuma gazed in silence at his wife, and tears of humiliation streamed down his hardy cheeks. He bowed and thanked her from the bottom of his heart.

The wife quickly arose and withdrew. In a brief space she reappeared with a a tiny table, bearing *saké* cups and bottle. Laying it with her best grace before her husband, she bowed and said:

"You bravely fought the drink demon, and conquered the awful passion for *saké*; and now you have your reward. May I offer you a cup of *saké* to drink with you to your victory?"

So saying, she handed Kuma the cup and poured it full to the brim. Kuma took it up and held it firmly for a moment. Then he placed it on the table again. Now he turned to his wife and said:

"I cannot drink *saké*!"

"And why not?" asked his wife, in mild surprise.

"I cannot take it" said he, "lest our happiness and our gold turn out once more to be only a dream!"

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Dr. Mabie

After completing his duties as exchange lecturer at the various Japanese universities, Dr. Hamilton W. Mabie has been travelling about somewhat, seeing something of the leading empire of the East. Everywhere he has gone, both in Japan proper and in Korea, the distinguished visitor has been very cordially received, while his delightful addresses at dinners, schools, churches and places too numerous to mention, have done a world of good in promoting a healthy feeling between the East and West, as well as in revealing the admirable tone and ability of the best type of American. Indeed, we in Japan would have every one in the East believe that, just as Dr. Nitobe last year represented to Americans the real Japanese, so has Dr. Mabie been representing both in personality and sentiment the real feeling of the vast majority of Americans for Japan and the Japanese. And the same may be said of both Mrs. and Miss Mabie, whom foreigners and Japanese alike have been charmed to meet and know. Dr. Mabie and family sailed for home on the 10th of May. It is not too much to hope that a man of such consummate tact and ability may some day be chosen as American ambassador to Japan.

Baron Sakatani and the New Tokyo

Since Baron Sakatani assumed the mayoralty of the Japanese capital the long contemplated plans for a new Tokyo have been amplified and are being pushed forward with all possible expedition. Citizens living in the remoter and hitherto more neglected districts of the vast metropolis of the Far East have reason to be grateful for the numerous improvements gradually coming into evidence. Even to the verge of city limits streets are being transformed, and are left with sidewalks, sewers and curbstones, while vacant lots are being turned into parks, notably the unsightly triangular plot at Sukiyabashi. In a conversation we had with the Mayor recently he kindly outlined in brief some of his plans for further improvement of the city, and when he sees his five great engineering works, as he calls them, Tokyo will be one of the finest and most modern of capitals. Through the courtesy of Mayor Sakatani we contemplate giving in the pages of the JAPAN MAGAZINE in the near future, a succinct account of the New Tokyo, which will be news to many, and of special interest to those holding Tokyo city bonds.

The Associated Press

In the promotion to St. Petersburg of Mr. J. Russell Kennedy, the Tokyo representative of the Associated Press, Japan loses the presence of a devoted friend, who during his eight years residence in the Far East, has done much to promote good feeling between the east and the west. While regretting to have to say farewell to

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Mr. Kennedy, Japan is glad to welcome so able a successor to him in the person of Mr. J. E. Sharkey, recently representing the Associated Press in Paris. Mr. Sharkey is a brilliant young Harvard graduate, who made his mark in more ways than one before being sent abroad on so important a mission as that of controlling the fountain head of news for so many hundreds of important American newspapers. Mr. Sharkey's position in the Far East is a real promotion, for this part of the world will, as time goes on, form an even more important news center for Americans than even Europe or any of its various countries. Those who have had the pleasure of meeting Mr. Sharkey, will have no doubt of his success in Japan.

Japan's First Aviation Fatality

The fatal flight of Lieutenants Kimura and Tokuda in a Blierot-monoplane some weeks ago marks the first æroplane casualty in Japan, and deprives the Imperial army of two of its most intrepid and promising young officers. Considering the remarkable degree of progress in aviation that Japan has made since the introduction of the flying machine, it is saying a good deal for the skill of the Japanese æronaut that there have been so few mishaps, and only one of them fatal. In the presence of a large and deeply interested crowd of spectators, including members of the Imperial Diet and high Military and Naval officers, for whose pleasure the flight was made, the two young officers set out from the Aoyama parade ground on their return trip to the military aviation station, when in sight of all, the right wing of the monoplane gave way, and the victims plunged a thousand feet to their death. The whole nation, led by the Imperial Family, has joined in a scheme of practical sympathy in aid of the families of the two officers, and they will not be allowed to suffer material inconvenience in their sad bereavement.

American Kindness

We have seldom had brought to our notice a more unusual degree of kindness to strangers than happened in the case of one of our agents who recently died in the United States. Mr. Minakami, a student at the University of Nebraska, was accustomed to spend his holidays canvassing for the JAPAN MAGAZINE. He was a youth of great promise, and much liked by all with whom he came in contact, making friends freely wherever he went. Last January he was unfortunately taken down with typhoid, and kind friends took him to St. Elizabeth's hospital at Lincoln, Nebraska, where, alas, the best of medical attention failed to save his life. But the remarkable measure of kindness and charity displayed in looking after this young man, a stranger in a strange land, has, we venture to say, been seldom exceeded; and the amount of trouble taken by his American friends, especially by Mr. Bostwick, a leading engineer of Denver, in writing to tell Mr. Minakami's relatives and friends in Japan, of his last moments, is worthy of all praise, and will be long remembered in Japan.

Our Advertisers

We beg to call the attention of our readers to the advertisements in the JAPAN MAGAZINE, which receive our careful supervision and represent only the best and most reliable business houses in and outside of Japan. It may be interesting to some to know that the management does not accept all advertisements offered, as our aim is to have the Magazine as trustworthy in recommending sources of supply in matters mercantile as it is in the pages devoted to information about Japan. All reputable advertisements reaching us will receive prompt and careful attention; and we confidently commend the JAPAN MAGAZINE as a medium for reaching the better class of Japanese customers in all lines of modern merchandise. May we also ask that those partronizing our ad-

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vertisers will kindly mention the JAPAN MAGAZINE?

Recognition of China

The question of recognizing the republic of China, has again been to the fore in Japan, as elsewhere; and much interest was aroused by the premature report that recognition was contemplated at once by the American Government. The action of the United States in deciding to co-operate carefully with Great Britain and Japan in the matter of recognizing the Chinese republic, is much appreciated in Japan. Doubtless Japan herself, as China's nearest of kin, would like to have been the first to welcome China in her new rôle; but she prefers to work sympathetically with her British Ally and other powers, rather than seek temporary popularity by flattering China. Indeed, to some it might seem more becoming for the various powers to await Japan's action, than to rush in with inopportune haste, trying to be the first to recognize the new republic. There is propriety in all things, and in this no less than in other matters. Were some country of Europe, or South America, awaiting recognition from the Powers, how would it look to have Japan making mad haste to forestall the nations nearest and most interested, in holding out the chaplet of recognition? It is safe to say that such an attitude on the part of Japan would meet with no little criticism; yet it would be no more out of place than is the position of those stepping in front of Japan to shake hands with her neighbor in new dress. Japan's carefully observed policy in keeping her nose out of occidental affairs is an example of broadminded justice and enlightened statesmanship, that some western nations might do worse than take a hint from.

Anti-Japanese Legislation in California

It is some years since the people of Japan have been as deeply exercised over anything as over the proposal of the California legislature to deny them the right of land ownership in that state. The vernacular press has been almost unanimous in condemnation of the Californian attitude; and under the auspices of the various Chambers of Commerce, meetings of protest have been held throughout the Empire, beseeching the diplomatic authorities to exert all the influence with the American government to prevent the objectionable measure becoming law. There is no doubt that all the more intelligent classes of Japan quite understand that the bill which has passed the California legislature does not represent American opinion; and there is some hope that the bill may be thrown out by the Supreme Court of the United States as contravening international treaties. But with the great mass of the Japanese population this does not mitigate the danger and indignity of the legislation. National honor and right seem to be menaced, and something must be done. It would no doubt be well if Americans would try to put themselves in the place of Japan, and see how the affair would appear if the tables were reversed. For example, if one province of Japan, say Satsuma, were to attempt to carry through a measure denying rights of land ownership to natives of North America, or to all of Teutonic stock, naturally the people affected would resent the discrimination, even more than if the whole of Japan were to assume a similar attitude toward all foreigners. For why should one small section of a great country be suffered to legislate against and offend the whole of a great empire with which the country as a whole is on friendly terms and with which it has entered into agreements guaranteeing equal rights to all? No unprejudiced person can deny that the Japanese have been a benefit and not an injury to California. It was America that opened Japan to the world and invited the Japanese to immigrate and share in developing that country. Can America now in her own case afford to permit the isolation and seclusion which she condemned and forced away in the case of the Tokugawa régime in Japan? The Japanese of the 17th and 18th centuries objected to foreigners for the same reason as the Californians now object to Japanese. But America did not approve of the attitude, and sent her officers and ships

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to force a reversal of policy. Can America now refuse Japan the same right to object to this anachronistic attitude on the part of a section of the republic? Nay, can America in any way blame Japan if she insists on the rights of equality covered by her treaties and agreements with the United States? Amid all the noise and clamor that such discrimination naturally arouses, it is well to remember that Japan has every confidence that the American government and people will never permit the perpetration of injustice on Japanese subjects within American territory; and we believe America will respond to and respect this old-time confidence.

Profits of Tokyo Tramways

The Tokyo Electric Bureau recently published a report of the city tram traffic for the last fiscal year, April 1st, 1912, to March 29th, 1913, and the eight months in the fiscal year of 1911, from August 1st, 1911, when the electric trams were turned over to the Municipality. The following are the comparative returns for the two terms:—

	1911 eight months *yen*	1912 *yen*
REVENUE		
Passenger fares	4,837,586	7,903,722
Receipts for light and power	340,255	806,200
Others receipts	101,237	663,223
Total	5,279,078	9,373,145
EXPENDITURE		
Salaries and wages	96,400	158,325
Business Expenses	101,169	207,300
Transport Expenses	893,329	1,493,000
Motive Power	443,153	1,033,000
Maintenance	565,383	761,000
Expense for supplying Power	117,306	205,000
Sundry expenses	24,489	55,996
Total	2,241,232	3,912,621
Profit	3,037,845	5,460,523
Depreciation	400,000	500,000

The profit was distributed as follows:—

Municipal Treasury	200,000	300,000
Interest on Loan	2,085,283	4,397,118
Other expenses connected with Loan	—	11,004
Commission for raising Loan	155,114	—
Cost of making Loan Bonds	—	109,649
Balance	197,448	142,751

Expenses have greatly increased compared with the old régime, due largely to the expense of removing the main office and the house-rent of 18,000 *yen*. The net proceeds of the last fiscal year are smaller than those of the previous year, because last year 5 per cent. interest was paid on the 82,790,000 *yen* loan—the sum actually received as the tramways loan.

Animal Eccentricties in Japan

Not infrequently one reads in the Japanese press extraordinary stories of aminal eccentricty, one of which comes from Iwami in Shimane ken. A man wending his way up a mountain side, feeling somewhat spent by the climb, sat down to rest; and as he waited, he was surprised by the approach of a young monkey, which, instead of showing fear, came up to him and began to pluck at his garments as if it had been the property of an organ-grinder. The undoubted expression of solicitude on the animal's face indicated something unusual; so the wayfarer arose out of curiosity and followed the monkey to the valley below. Soon he came upon the exciting scene of a regular battlefield with hundreds of monkeys engaged in a firece encounter with a big black bear. The brave simians were rushing in and assaulting bruin on all sides, and, every now and then, the bear succeeded in laying one low. The man counted some thirty monkeys lying dead all around. The man naturally took the side of his ancient ancestors and wanted to assist them in overcoming the ancestral enemy; but he was helpless. In this divergence of opinion he may have seemed too far removed from the mental make-up of the monkeys ever to have been in any way related to their species; a divergence still more emphasised by the man's decision to return to the village for help. Upon returning with companions bearing guns and other weapons, steady aim was taken at the bear; and with the first report from the rifle, bruin and all the monkeys simultaneously took fright and forthwith disappeared into the forest. The men consoled themselves by taking the skins of the

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dead monkeys as a reward for their trouble, the compensation being regarded as highly valuable. Another newspaper report has it that in a certain field a man was recently attacked and pecked to death by swarms of crows; and another paper states that a man attacked by crows was saved in the nick of time by the appearance of his neighbours who, though they did not succeed in driving off the birds, yet eventually got the victim and themselves into a house in time to save their lives. What would happen in Europe or America were it proved that a crow had killed a human being? Even to kill a chicken is regarded as a mortal offence on the part of a crow. The Japanese newspaper naïvely remarks that the villagers have received permission to shoot the blood-thirsty crows, the birds being under the protection of law as scavengers. Their notion as to what constitutes the duty of a scavenger probably differs from that of the authorities; or if the unerring instinct of the crow may be relied upon in such a case, it is rather hard on the victim thus put down in the category of refuse. In this land of reputed baths and water it is but fair to the victim to regard the crows as having been mistaken. In the occident we have heard of crows attacking old horses turned out prematurely as carrion by cruel masters; but should a crow kill a human being, we fear the crow family would become speedily reduced, and the birthrate would decrease with over-positive artificiality.

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